

# The Baptist Record

"THY KINGDOM COME"

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## THE "ZERO HOUR" FOR OUR EVERY MEMBER CANVASS

(W. J. McGlothlin, Pres., Sou. Baptist Convention)

As we approach the "zero hour" of our Every-Member Canvass, I am constrained to say one more word to my Baptist brethren and sisters throughout the South. The occasion is one of tremendous concern for all our Baptist churches and all our Kingdom work. What is the Every-Member Canvass to mean for us and for our work? That depends almost wholly on the pastors and the local churches. Our beloved Secretary, Dr. Brown, and others, are doing much, but the final answer must be made in the churches. The churches and pastors, and they alone, can meet our difficulties and adequately promote our work. If all of us unite in this effort it can mean a great deal. For example, it will mean:

1. A great people better informed than ever before about the interests of our Lord's Kingdom as they are committed to us—what the needs are, what the opportunities are, how we are succeeding in our work. This is a campaign of instruction from church to church, to be given mainly by the pastors and their helpers. May every church have a campaign of instruction.

2. It will mean that our Baptist hosts are more unified and cooperative with each other than ever before. We have been a unit on baptism, salvation by grace, and other Bible doctrines. This Every-Member Canvass calls us to unity in the support of our work. "Faith without works is dead." Now is the time to unite in work, sacrifice for the Lord's Kingdom.

3. It will mean that our Baptist people are better organized for work than ever before. Some brethren are afraid of organization, think it will displace faith and spirituality. Truly, organization without spiritual power is vain—that we all know. But the two do not exclude each other, are in no sense opposed to each other. An unorganized man or church may be as devoid of spiritual power and as lifeless as any other. We need both spiritual power and organization. Organization is simply the means by which live people can work together. It is the agency of cooperation. It is the engine, while spiritual power is the stream. Neither will do much work without the other. The brother who refuses to organize or to be organized does not thereby prove his spirituality. Life, real spiritual life moves, works, cooperates. Let us pray continually for spiritual power and also organize and use that power.

4. It will mean great help for all our work. Help for the local church. What a joy it will be if the pastors everywhere can see all their members enlisted actively and vitally in support of their own local church! This is one of the principal objects of the Canvass. But it means also help for the work of the denomination outside the local church, in the State, throughout the South, and to the ends of the world wherever Southern Baptists have missions.

The object of this Canvass is very simple, very plain, very worthy—it is the enlistment of every member of every one of our churches in the South

in the worthy support of the denomination's work—the local church, the State mission work, the home mission work, the foreign mission work, our beneficent institutions such as orphanages, schools, hospitals. Could there be a worthier or nobler object than this?

5. In the Canvass we must not forget or neglect the larger work. The field is the world and we must neglect none of it, as our Lord did not forget any of it. Those churches which have a single budget for all objects should give a worthy percentage for the outside. Fifty-fifty is the ideal. These churches which have two budgets, one for the local church and one for the rest of the world, should press equally hard for the world field. Again, 50-50 is the ideal. Unless we give for the work beyond the local church more than we have been giving the last few years, disaster awaits us. That great work which has been handed down to us from our fathers' toils, sacrifices, and prayers will fail. This must not be. We must raise more money for that great work.

6. Finally, my dear Baptist brethren and sisters, you will suffer me as President of the Southern Baptist Convention to say to you that a great and real crisis is upon us. I have never believed and do not now believe that we are incapable of preserving our heritage or carrying on our work. But I am compelled to say with all possible solemnity and frankness that we have reached a point where disaster threatens some of our most prized and cherished possessions. Unless we save these interests by this Canvass, indications point to their inevitable suffering and even in some instances, complete loss. May the Heavenly Father open all eyes and make tender every heart as we face our great opportunity and our fearful responsibility. May this Canvass be a glorious success everywhere, in every church.

—BR—

Let every church elect its messengers to the State Convention meeting at Columbus November 17-19. Every cooperating church is entitled to one messenger. Every church having 151 members is entitled to two messengers; a church having 251 members to three messengers and so on up, one for each hundred additional.

—BR—

We were impressed with the reply of a young father the other day who, when some one said "Take this dollar and get the children some candy," replied in a softened tone, "No, don't do that; there are too many people who haven't bread enough to eat." Well, this is a time when every dollar ought to be made to do the most good.

—BR—

Paul says "Bear ye one anothers burdens and so fulfill the law of Christ." He was writing to the Galatians who had turned aside from Christ to keep the law of Moses. The rule of Christ's life, the principle by which his own life was governed, was assuming the burdens of others. He bore our sins in his own body on the tree. He is the world's burden-bearer. If we wish to fulfill the law of Christ it can be done by carrying burdens for others.



# Experiences in Tithing

## ABLE TO DO MORE WITH THE NINE-TENTHS THAN WITH ALL

For seven years we had been in school, and at last the period of preparation was ended. Preparation, however, is expensive even for a preacher. And in spite of rigid economy practiced during the school days, we were \$700.00 in debt on the day of graduation. It was expected that we should soon be able to pay the entire sum and that we would be free, but strive and economize as we would, the debt still remained unpaid in large part. The harder we tried the less success we had in freeing ourselves from debt. This continued for a year or more, and that \$700.00 hung over us as an indissoluble cloud. One day the announcement was made to Mrs. "We are going to begin to tithe again."—We had formerly been tithers, but under the press of debt felt we could discontinue tithing until we were out of debt... The resolution was put into effect with the result that, somehow, the debt-mountain began to melt. The nine-tenths went farther, and we were able to do more with nine-tenths than we had been with the entire amount which came into our hands formerly. We were soon free, and speak as one thoroughly convinced that with the promised blessings of God upon the tither, nine-tenths will go farther, far, than ten-tenths, when God is disobeyed and disregarded.

A Pastor.

## HOW I CAME TO BE A TITHER

(C. E. Bass, Scooba, Miss.)

Early in my ministry I discovered that tithing was taught in both Old and New Testament Scriptures. In the Old Testament I found that tithing was an ancient custom practised voluntarily by Jehovah's worshippers (Gen. 14:20) and was incorporated in the Mosaic Law (Lev. 27:30-31) to be voluntarily observed, having no penalty attached to be inflicted by human hands. God reserved the penalty for the disobedience of this law to himself. No man is high and holy enough to sit in judgment in a case of disobedience of the law of tithing, which deals solely with a relationship between God the Creator, man the creature and his possessions. This relationship is spiritual and in the nature of the case cannot be enforced by human hands. God is Spirit and deals with man's spirit concerning the possessions which have been placed in the individual's hands. A law without a penalty is but a scrap of paper, humanly speaking, but a law of God that deals with the individual is imprinted in the mind of God and cannot be destroyed like a scrap of paper. When a child I went to school and the teacher had but one rule—"Do right." He was the judge and adjusted the penalty to our wrongdoing, or rewarded us for right-doing. If we take what is holy to Him, He will, most assuredly, adjust a righteous penalty to our wrongdoing. If we pay to him the holy tithe in a righteous way, he will bless us both materially and spiritually. But we must not magnify the material blessings to the overshadowing of the spiritual. We might get our motive wrong. This I did, and so began to barter with the Lord for material blessings. I said: "Lord, I will give you the tithe if you will make my income enough to spare it." Well, it didn't work. The Lord decreased my income that year. But I read and heard so many testimonies of how tithing paid that I decided to try it again, and so tried to barter with the Lord again for material blessings. It didn't work. Take it from me, IT NEVER WILL WORK. God put His stamp of disapproval on my unholy efforts to barter with Him in His holy (Lev. 27:30) tithe. My debts increased and my misfortunes multiplied till at last I discovered what a fool I was. "The earth is the Lord's and the fullness thereof, the world and they that dwell therein." The tithe is holy unto the Lord. I was thoroughly and unmistakably convinced that the tithe of

my income belongs to God, and so long as I withheld it from him I was an unjust steward and was robbing Mal. 3:8 Him. I made haste to begin tithing as a sacred (holy) service to God whether he blessed me materially or not. For some time my debts continued to increase and my misfortunes to multiply, but I found joy in taking ten cents of every dollar that came into my hands and placing it into God's work. Financial losses, sick and sorrow never altered my mind as to this sacred duty. I was put to the acid test of motive. I tithe because it is right and a sacred duty, and because of the spiritual blessing I get in recognizing God's ownership of me and all my possessions, and his kindness in letting me live and have something to tithe. My Father is rich in houses and lands; He holdeth the wealth of the world in His hands; of rubies and diamonds, of silver and gold, His coffers are full, He hath riches untold. I'm the child of the King, the child of the King, with Jesus my Saviour, I'm the child of the King.

## TITHING AS I SEE IT

Next to salvation, a full and unconditional surrender to God in stewardship, is the greatest blessing that can come to a life. This means tithing as a minimum for a standard of giving. In my own experience I have found this to be true.

There are two sides to tithing. One is the "doubled bladed" blessing of spiritual richness and financial prosperity, to him who will be consistent in its practice. The other is the sad side. So often have I seen that side. The Christian hears God's word on the subject. He understands it. He is moved by its promise and appeal. Sometimes he promises to order his life accordingly. Through neglect or covetousness he ceases to tithe. Or he may harden his heart against the truth, as I have often seen them do, and then comes the sad side of tithing. God seems to take such a person in hand for retribution or chastening. I almost weep when I think of the numerous cases that have come under my own observation. God has dealt harshly with His disobedient children. One case comes to mind in which a splendid young deacon agreed to tithe. For some reason, maybe through his father's influence, he ceased to tithe. Time and space forbid me relating all of his misfortunes. I mention only one. He showed me two barns demolished by a cyclone, causing him great loss. In this connection I recall hearing a speaker say that when Purvis was visited by a cyclone, there was a tither there who had not a shingle blown from his house or his store. "He that knew his Lord's will and did it not shall be beaten with many stripes."—A. A. Kitchings.

## MY EXPERIENCES IN TITHING

I always liked to pay a debt when able to do so. Tithing is a debt which every man, woman, boy and girl can pay. I do not remember how many years ago I commenced tithing, but I was never out of debt for something or other till after I commenced tithing. To be out of debt, according to the scriptures command, owe no man anything, but to love one another, gives a peace of mind that is indescribably pleasant, whether one has much or little. The language used by Malachi shows that the tithe is a debt to God, otherwise withholding it would not be robbery. Robbery differs from theft in the fact that it is appropriating to ones own use what belongs to another by force of circumstance contrary to the will of the real owner. I am sure that one who tithes and experiences the joy of it will never abandon it. A landowner who will not tithe ought, consistently, to allow his tenants to use his farm and capital without making any charge for rent. And a renter if he understands it, and does not tithe, would not pay his rent if he could keep from it.

I can't see how a real intelligent Christian can hesitate or refuse to give God the statutory part that he himself has fixed for the use of His own. Affectionately, —G. M. Savage.

## HOW IT WAS WITH ME

When I was quite young—14 years of age—I became a Christian. About a year later I heard my pastor preach on tithing and I became convinced that the Lord required it as a basis of giving for his people. When I began work very early in life my salary was \$10.00 per month and I began then to tithe. I have kept it up through the years. From a material standpoint God constantly blessed me with increase in salary. There was never a financial difficulty that He did not lead out of. Since I have been in the pastorate I have kept up tithing rigidly.

It has been a greater blessing, of course, spiritually, for tithing has opened the way for my putting into the Lord's work more than a tithe. The consciousness of the Lord's approval and the joys in the service rendered through cheerful giving have both, given life a fuller experience of grace. Recognizing the law of the tithe and consequently the larger giving of offerings in addition has helped me—the recognition of all God's laws governing my life as a Christian and a preacher. Yours sincerely, —J. D. Thompson.

## MY EXPERIENCE AS A TITHER

Several years ago an intense desire came into my heart to give more in service and money to the cause of Christ. My heart was burned with the desire to help send the Gospel to others, although at that time my salary was only \$50.00 a month and seemed such a mite to send out into the world of sin and unbelief. But I determined to give God's way, and leave it to Him whether it did much or little good, so I began to tithe my salary, bringing the whole tithe into God's Storehouse. From that time on the "cruse" was never empty and in some way I always had enough in the nine-tenths I claimed as my own.

Although there was no thought in my mind that giving the tenth would bring me any material gain, like a miracle my salary began to be increased until now it is more than four times as much as it was when I began to tithe. But the material gain has been nothing to compare with the spiritual gain I have had, the joy and serene happiness in my life, brought to me through my effort to give the whole tithe, not only of money but of time and all of my influence. Because I do believe our money tithe is unacceptable if we do not first give our whole selves to God.

There is sorrow in my heart for those who will not accept God's plan in this matter of tithing, for they are blindly standing in their own way, hindering and blocking the way for the great blessings God has in store for them. I have proven Him. I know His promises are true.

—Bessie Thompson, Brookhaven, Miss.

## HE IS FAITHFUL

I began tithing in 1914, 1 year before I entered Mississippi College, and have tithed since. I find it one of the most helpful experiences of my life. Our God says, "Try me and see," and I have been trying Him for these 27 years, and found Him true. The blessings that have come to me have been far beyond my expectation when I began. There are three reasons, now, why I tithe: First—Because our God commands it. It is His way of financing His Kingdom. If we had obeyed Him already the world would have been taken for our Christ. Second—It brings blessings to my soul, helps me to bring blessings to others, as I'm always ready to respond to every worthy cause. Third—I can take 9/10 of my earnings and make it go farther with His help than to use it all without His blessings.

The Great God says: "Prove me" and see. If I cannot trust Him with my finances, then I would be foolish to trust Him with my Soul, which is of much more value than material things. As He has proven true with reference to these worldly possessions, then my faith is made strong and I know He will care for my soul "until the calamities be overpast."

Yours in the Cause,

Jas. A. Chapman.

Dr. J. B. Lea  
his brother, Dr.  
Gainesville, Ga.

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# Housetop and Inner Chamber

Dr. J. B. Leavell, of Houston, Texas, assisted his brother, Dr. R. Q. Leavell, in a meeting at Gainesville, Ga., just closed.

Going to the Convention at Columbus Nov. 17-19? Send your name to Mr. T. O. Burris, that you may be assigned a home.

Eighty were received into the Pineville, La., church in a recent meeting in which Pastor T. W. Gayer was assisted by Rev. J. Norris Palmer.

One South Carolina priest announced to his people that he would accept cotton at ten cents a pound in payment of his salary. He got it. Good business.

Dr. J. P. Wall made an address at First Church Jackson last Wednesday night on his observations in Europe, where he and his bride spent several months recently.

On Oct. 11-16 in the National Baptist Memorial Church, Washington, D. C., was held a series of meetings in the interest of Jews. Rev. Jacob Gartenhaus, Home Board missionary to Jews, was one of the speakers.

The Southern Baptist Convention's Service Annuity Plan should be considered by those who make church budgets this fall. The Relief and Annuity Board, Dallas, Texas, will give any information requested.

Those who are determined to perpetuate the football dissipation at any cost are now spending much energy in justifying the death of the young man from the army team, killed by Yale players. Great is Diana of the Ephesians.

Two things are seriously hurting business, religion and politics. One is dishonesty. The other is suspecting everybody of dishonesty, or believing everybody dishonest. And it is hard to tell which of these is doing the greater harm.

Our Dietitian is asking that women's societies, Sunday school classes and individuals will please send us some tray cloths, Indian head preferred, to be plainly hemmed, without embroidery, 18 x 24 inches when finished.—Southern Baptist Hospital, New Orleans, La., 2700 Napoleon Avenue.

Thanks to the brethren who have written to us experiences in tithing. Keep it up. And remember it is the testimony given of personal actual experience that counts. Don't hesitate to give cases, showing the specific blessings which followed obedience, or chastening which followed disobedience.

First Church, Gulfport: Yesterday our church closed a two week's meeting conducted by the pastor. There were 51 additions, 23 for baptism, the latter including several substantial men of our community. It was characterized throughout by manifest spiritual interest on the part of our people.

"Stray Thoughts" is the title of a book recently from the Elizabeth Publishing Co. of Charlotte, N. C. The author is Crump J. Strickland. The book consists of between 100 and 200 brief essays on many subjects of interest, most of them moral and many religious. We have read a selected group of them and find them wholesome.

The visit of Dr. Fred Brown to Mississippi has done good and been greatly appreciated. He spoke in Jackson on Sunday morning then at Hattiesburg, Brookhaven, Meridian, West Point and Tupelo. Dr. Gunter took him to these places in a car, that he might meet his engagements promptly, and reports that the meetings were well attended by representatives from the churches in adjacent territory. The outlook is hopeful for a general participation in the Every-Member Canvass November 29-December 6.

Some men own much and are worth little; others own little but are worth much.—G. P. White.

A great army of pastors await only the adoption by their churches of the Service Annuity Plan so that they may participate in its benefits. Laymen should write to The Relief and Annuity Board at Dallas, Texas, for information concerning the plan.

Dr. V. I. Masters has come across another Baptist deacon who, hearing folks talk about the work of the Promotion Committee, asked in bewilderment, what it was all about. All because he did not read the denominational paper. And the brethren who are trying to enlist the unenlisted in the Cooperative Program without the denominational paper are trying to shave with a broad ax.

Evangelist J. W. Hickerson and his wife have been with Pastor Macon C. Vick in a good meeting at Bardstown Road Church, Louisville, Ky. There were eight additions, four of them by baptism. He says brother Vick is doing a fine work there. Brother Hickerson is now with the Olive Baptist Church, of Omaha, Nebraska, and goes then to Commerce, Texas.

Science and the Scriptures are both dissatisfied with the condition of the human race. Science hopes to change the condition by thousands of years of improvement. The Scriptures would bring about the change by the New Birth which is an instantaneous operation. The human race will be lost forever waiting on the movements of Science. Give God's word a chance.—G. P. White.

The Baptist of Chicago brings out the fact as shown by the trial of Capone that most of his income on which the government basis its suit for tax evasion was not from liquor selling so far as the evidence shows, but from brothels and gambling houses. And yet all the mischief is charged up to the prohibition laws. Liquor lovers are the biggest liars on earth.

Brazilian Snap Shots is a four page quarterly published by missionaries in South Brazil to give intimate acquaintance with the work and workers. The Editor is Ruth M. Randall. Contributors in Vol. 1, No. 1, are Rosalee Appleby, Mabel Henderson Crabtree, Minnie Landrum, Edith O. West, Ione B. Storer and W. E. Allen. It is readable and stimulating. It is published at Caixa 485, Rio Janeiro.

Brother A. R. Adams, of Hattiesburg, has been supplying at Moselle. On last Sunday they made an offering of \$7.85 to the Cooperative Program. They are now holding a weekly prayermeeting, and will make the Every-Member Canvass Nov. 29-Dec. 6, and will call a pastor. At McLaurin, where Brother Adams has been called, Mrs. Adams has organized a B.Y.P.U. with forty young people.

Spain has declared separation of Church and State; which means that that State will no longer support the Church, and the Church will no longer dominate the State. Before the revolution the State supported 35,000 clergy, 1,015 convents, 3,871 monasteries with a total of 81,162 inmates. The Church has had control of more than 60 per cent of the schools and a large part of the business of the country.

We were able to attend only a part of the sessions of the B.S.U. Conference held in Jackson. There was a fine group of young people perhaps 200 in number gathered from almost every college in Mississippi and some High Schools. They were truly in earnest and apparently greatly profited by the addresses made, which were so far as we heard, of high order. Mr. Vaught, the President, promised us a full report of the proceedings.

Deacons have a solemn duty to see that their churches have an opportunity this year to include The Service Annuity Plan of The Southern Baptist Convention in their budgets. The plan will be explained upon request addressed to The Relief and Annuity Board, Dallas, Texas.

The daughter of the French premier on her return to Europe listed these things that she liked in America: The New York skyline; the luxury of the shops; warm bedrooms, ice water and chicken gumbo; the simplicity of the white interior of the White House; the cosmopolitan atmosphere of Washington; cherrystone clams, and the automobiles and the way their drivers stop at red lights.

Mrs. T. G. Sellers, widow of one of our prominent Baptist ministers of a generation ago, passed away in Dallas, Texas, last week. The burial was in the cemetery of her old home town of Starkville. Dr. T. G. Sellers was long pastor at Starkville and president of a female college in that city. She is the mother of Dr. J. F. Sellers, who several years ago was head of the department of chemistry in Mississippi College, later at Mercer University and now at Oglethorpe University in Atlanta.

A lady was recently taken to task by a good friend because she did not wear more expensive clothes, more in keeping with her position. When compelled to explain she said that her father had recently lost most of his property and was now in need of whatever assistance she could give him, so that she economized in the matter of her own clothes that he might have what he needed. Probably there are some who in this time of depression feel the same way about the needs of our Father's Cause. They are reducing their own needs to the minimum that His work may go on unhindered.

To our desk comes a booklet by Rev. James F. Dew, of Artesia, New Mexico, with the title *The Shepherd's Service Book*. It is a manual for young ministers and others feeling the need of information and suggestions for proper methods in their ministry. It is helpful because it grew out of pastoral experience. Any preacher will find it suggestive and profitable. The subjects treated are Church Ordinances, Funeral Suggestions, Scriptures for Funerals, Funeral Sermon Outlines, Words to Hymns, Wedding Suggestions, Marriage Ceremonies, Parliamentary Points, How to Organize a Church, Discipline, Notices. There are 105 pages, price 60 cents for heavy paper bound copy.

The Christian Index has a good editorial in which His Nakedness Mahatma Ghandi is taken to task for refusal to consent to representation in the National Indian Congress of forty million people who belong to the "depressed classes," or "untouchables." These are outcast, or below caste people who are despised by the Brahmans of India. Mr. Ghandi does not propose that they shall have any voice in the government of the country. Naturally an American resents this attitude and condemns it. But, well—Ah... The truth is, we have a few million people in this country who have no voice in the making of its laws or the election of those who are supposed to enforce them. But why bring that up?

Pastor J. D. Franks, of Columbus, writes: Please announce in *The Record* that delegates to the Convention who wish hotel accommodations rather than entertainment in private homes can make their own reservations; or our committee will be glad to do so for them, if they will state what kind of accommodations they desire. The following hotels will be glad to serve the Convention:

Gilmer Hotel—Single rooms with bath, \$2.00 to \$3.00. One dollar extra for each additional party in room. Single rooms without bath, \$1.50. Two in rooms without bath, \$1.00 each.

Commercial Hotel—Rooms without bath, \$1.50 per person.

Southern Hotel—Rooms without bath, \$1.00 per person.

All hotels are conveniently located.



# Editorials

## IT IS THE LAST HOUR

The special offering in the Sunday schools for Christian Education is to be finished this week. If our people realized the seriousness of the need, the obligation that is upon Mississippi Baptists, and the good that is now being done in our schools in fitting young men and young women for Christian service and the serious responsibilities of life, there would be no hesitancy and no chance of coming short in this endeavor to raise an emergency offering of \$70,000. This is not all the debt on our Education Commission, or the colleges, but this is the amount that is immediately necessary to pay the bonded obligations of the Education Commission.

Dr. H. L. Martin, Secretary of the Education Commission, has worked and is working night and day to reach the goal. He has a plan that is simple and workable, one that will easily secure the amount desired if he has the cooperation of the pastors and churches. The only chance of coming short is that the people will not be given a chance. Now, whose responsibility is this, to see that the people have a chance to give?

We have been in some churches where the people are taking the matter seriously and will give joyously. If all will do this we will go well beyond the mark.

Remember that there are \$35,000 to be paid, the last installment of bonds issued by the Convention to endow Mississippi College. The interest on this, and the interest on the bonds of the two colleges for young women, together with a note in bank make the amount which is to be raised. December first is the day on which these obligations are to be met. Be sure to see that all money is sent in to Dr. R. B. Gunter at Jackson before this date, and indicate that it is for this special Educational Offering.

If every child gives from five cents to fifty cents, and every grown person from \$1.00 up, the work is easily done.

## CASH CAMPAIGN PARAGRAPHS

The interest prevailing over the State in the Christian Education Cash Campaign is indicated by the fact that a number of churches, unwilling to wait for the period (November 1-8) designated for this effort, have already made their offerings. The honor of sending in the first check goes to Macedonia Church, in Calhoun county, of which Rev. R. B. Patterson is County Chairman.

Reports to the office of the Secretary show that Sunrise Prayer Meetings in behalf of the Campaign were held Sunday morning in churches in all sections of the State. Certainly this is as it should be; "Except the Lord build the house they labor in vain that build it." "Without Me ye can do nothing." Only as we let God guide and strengthen our efforts can we expect to win victories for Him. Secretary H. L. Martin attended the prayer meeting held at Vicksburg Sunday morning in which the three churches of Warren county—First, Bowmar Avenue and Antioch—united and spoke later in the day to each of these congregations.

Besides keeping up the heavy office work of the Campaign, the Secretary of the Education Commission, during the Associational season, has traveled more than seven thousand miles by train and automobile and has delivered eighty-three addresses in behalf of the Campaign, speaking three times before colleges, forty-five times before churches and thirty-five before Associations.

Personal visits to all sections of the State have disclosed the fact that the depression is indeed general and that all our churches are heavily burdened financially just now. For this reason no church anywhere, regardless of what its local obligations may be, can afford to shift its responsibilities in this Campaign. The debts for which the Campaign was authorized are the sacred and binding obligations of every Mississippi Baptist; hence, each church, each individual, among us should do his very best, much or little. Let

us not only give but encourage those around us to do likewise.

While our Sunday schools of course, with their accustomed loyalty, can be depended on in this special effort, we must not expect the Sunday schools alone to put over the Campaign. There are many in every church who do not attend Sunday school, and many who do attend can give far more than the one dollar asked as a minimum. It is, therefore, of the utmost importance that in every church a list shall be made up of those who can and should give \$2, \$3, \$5, \$10, \$20, \$25, \$50, etc., and that a careful canvass of these "larger givers" be made personally before the Sunday school envelopes are gathered in. This feature of the Campaign plan alone will mean thousands of dollars and should by no means be overlooked in any church.

Where local conditions have necessitated a change in the date for the Campaign, the very earliest date possible should be named for putting this important matter before the church. The funds should be in hand by November 15th, if possible, and certainly before the end of the month. As soon as the canvass is completed, each Church Chairman should report the amount immediately to his County Chairman and should send remittance, clearly marked "FOR CHRISTIAN EDUCATION," to Dr. R. B. Gunter, Baptist Building, Jackson, Miss.

By our Father's blessing we can succeed in this effort if we will all put our best into it. Many are doing this. Can any of us afford to do less?

The first electric light shone on Oct. 21, 1879.

Editorial space is given this week to other interests which are important, and whose articles came in late.

Watchman-Examiner reports 208,219 more Protestants than Catholics in New York City. Ten years ago there were more Catholics.

Dr. Josiah Crudup, pastor at Belzoni, baptized ten at the close of a recent meeting in which he was assisted by Dr. H. M. King, of Jackson. Eight others were received by letter.

The church at Newton voted declining to accept the resignation of Pastor J. E. Wills recently offered. Evidently they know a good preacher when they have him.

The Layne Lectures at the Baptist Bible Institute will be delivered this session by Dr. J. R. Sampey, of the Louisville Seminary, Jan. 18-22. The Tharpe Lectures will be delivered by President Francis P. Gaines, of Washington and Lee University. In this same week Secretaries J. E. Lamdin and Joe B. Mosely will conduct a city-wide training school for young people.

## REDUCTIONS HERE

Acting on the suggestion of the Editor of The Baptist Record, I desire to call to the attention of the Baptist Brotherhood some facts relating to the expenditures at Mississippi Woman's College. I want to assure every Baptist in our State that everything possible is being done to reduce our expenditures to the very minimum.

During the past two years our salary budget has been reduced from \$67,000.00 to \$40,000.00, or a reduction of 40%. This reduction was made possible by salary decreases on the part of our professors and administrative officers, and by reduction in personnel. This reduction of 40% in the salary budget is far greater than the reduction in the number of students during the past two years, and clearly shows that the faculty of Mississippi Woman's College is endeavoring to accept its responsibility in the economic readjustments in the college.

I AM GREATLY PLEASED TO ANNOUNCE TO THE BROTHERHOOD THAT OUR COLLEGE BUDGET FOR THE YEAR 1931-1932 IS BALANCED, AND WE EXPECT TO CLOSE THE YEAR WITHOUT ANY DEFICIT WHATSOEVER.

—R. F. Bass,  
Bus. Mgr. and Sec., Bd. of Trustees.

## BLUE MOUNTAIN'S RESPONSE

In yesterday's issue of The Record, I note the following, evidently written by you:

"We have heard that the officers and teachers in Blue Mountain College will give \$5,000.00 out of their salaries this year in addition to their contributions."

We at Blue Mountain, remembering the admonition from the Sermon on the Mount, "But when thou doest alms, let not thy left hand know what thy right hand doeth," have commonly refrained from giving publicity to our donations. As this subject has been mentioned several times in The Record, however, and as the Baptists of Mississippi are the employers of the staff of Blue Mountain College, I have decided to break our accustomed silence in regard to gifts which officers and teachers of the College have made and are making directly to the College.

I am now beginning my seventh annual session at Blue Mountain. Throughout my tenure of office, our employees have been giving back to our endowment and building funds around five thousand dollars per year.

This is over and above donations which have been made indirectly to the College, such as amounts sent through the church to Dr. Gunter's office in special campaigns, and amounts which quite a number of our teachers have paid for board and tuition of students. One teacher, for instance, who receives a very modest salary, has paid into the College treasury since I came to Blue Mountain in 1925 the sum of \$755 for board, tuition, and fees, of worthy and needy students. In addition, during this same period, she has contributed directly to the College endowment and building funds almost a full year's salary.

For the present year, however, the sum of \$5000 mentioned above, is much too low. As early as last July, members of the faculty began to come by my desk and say to me, "We expect to contribute to the College for next session such and such a per cent of our salary." These gifts range from about three per cent in the case of some of the teachers whose salaries are lowest up to about thirty-five per cent. The total amount which has been voluntarily promised for the current school year is about eight thousand dollars. This amount does not include approximately another thousand dollars which will be paid by members of the staff on the school expenses of students now in the College.

In addition to the above voluntary donations, the salary of practically every employee of the College has been reduced and the reduction cheerfully accepted.

I am making this report of our stewardship solely because the question has several times been raised in The Record, "What are the employees of the colleges doing to help meet the present emergency?" The Blue Mountain College staff did not wait for an emergency. They have been contributing most generously from year to year even when there was no depression. But during this present stressful time, their generosity has been practically doubled.

Sincerely yours,

Lawrence T. Lowrey.

Dr. E. K. Cox, of Gloster, supplied the pulpit of Fifteenth Ave. Church in Meridian last Sunday.

Next week The Baptist Record will give you some idea of what you will see when you get to Columbus.

Have you sent in your name to Mr. T. O. Burris, of Columbus, telling him you expect to attend the State Convention there Nov. 17-19.

Dr. B. H. Lovelace, of Clinton, is back from a meeting with Pastor C. T. Johnson and the church at Carthage. He reports a good meeting, and a good work in progress under the Pastor's administration.

Dr. R. B. Gunter supplied for First Church, Meridian, last Sunday. The church received a telegram Sunday morning from Dr. H. C. Bass, of Birmingham, indicating his acceptance of their call to the pastorate beginning December first.



# Convention Board Department

R. B. GUNTER, Corresponding Secretary

## STEWARDSHIP COURSES

Some weeks ago we ordered 500 copies of "Our Lord and Ours," to be used in study courses by pastors. The Sunday School Board cut the price on this book to ten cents. The first order was soon called for. We have since ordered another 500 copies and these are being called for. Should there be other pastors desiring this, please let us know.

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## WONDERING

Some are wondering what they will do without money. Others are wondering what they will do with their money. Some are wondering what they will do without food supplies. Others are wondering what they will do with their food supplies. Some are wondering how they will pay their taxes with no money in the country. At the same time, the president of a bank says his bank has all the money they want. Another bank president says his bank has more money than they want. Some families are wondering how they will get through the winter because of no food supplies. Others are wondering how they can dispose of their abundant corn, hay and vegetable crops. There is hope, however, because many banks are full; many corn cribs overflowing and smokehouses are full. The channel seems to be obstructed, the circulatory system is out of order. When proper adjustment shall have been made, doubtless everyone will have plenty.

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## BLACK AND WHITE

Several times it has come to our attention that the moral and religious standards of some students have been higher than standards set by some college presidents and members of the faculty. The discouraging part of it is that the standards of presidents and members of faculties have not been higher, but the encouraging part is that there are students who have carried to colleges with them standards set by their parents at home and that these students did not lower the standards. The standards of these students have at times resulted in a change of teachers whose moral and religious standards were such as to please parents with ambition for high moral and religious standards for their children. So, while deploring the fact that instructors sometimes do not live up to their high privileges, it is at the same time encouraging to know that because of our students who have convictions and courage, we can hope for a better future.

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## REACHING THE WEeping POINT

When the spies returned after having viewed the Promised Land, and when five-sixths of them reported that they were unable to take the land because of giants and walled cities, it was said that there was great weeping on the part of the people. We are doubtless at Kadesh-Barnea as a Denomination and as Baptists of Mississippi. In one sense, this is not discouraging. Kadesh-Barnea is nearer to the Promised Land than the flesh-pots of Egypt, nearer than the Red Sea and nearer than the wilderness. It all depends upon the spirit of our people. If the percentage of those who say at present we are unable to maintain our work is as large as it was for the spies who said they were unable, then there is nothing for us except the wilderness life until this generation shall have passed. On the other hand, if we can increase the percentage of those who, like Joshua and Caleb, say "We are well able," or, "Let us go up at once and possess it," the future is just as bright as the noonday for us. For Jehovah is always on the side of those who have faith to believe they can go forward in obedience to His commands. If enough of our people reach the weeping point in their desires for advancement, we need have no fear concerning the consequences.

## EDUCATIONAL MONTH

This Educational drive is going to be a test. With the proper spirit, it will be exceedingly easy. Without faith, it will be impossible for us to succeed. We need to face seriously our obligations for December first. While the number who are able to make large gifts is smaller than two years ago, yet by the enlistment of all for small gifts we can reach our goal.

There is no question but what the colleges can and should be the greatest factors in the work of our denomination. They will train more than eighty per cent of our pastors and other Christian workers. The Roman Catholic Church, realizing the importance of schools, is spending millions of dollars now. They do not stop with white people, but are putting out thousands of dollars for the purpose of educating negroes in their schools. All lines of business, as well as churches, recognize the importance of schools. The military department of our government has its schools. The naval department has its schools. Commercial interests have their schools. We, as the children of light, must not permit the world to be wiser in this generation than are we. But all business and commercial enterprises realize the fact that to maintain schools appropriations must be made for that purpose; no less the schools of our denomination.

We should not complain of the expense until we make our contributions larger. So long as our constituency contributes less than \$1.00 per capita for the maintenance of our schools, no one should raise his voice in saying that we are contributing too much.

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## THE EVERY MEMBER CANVASS

It is time for all churches to have literature explaining the every member canvass. The literature has been mailed to the Associational Directors, with a request that same be distributed at once. This week the pledge cards will be sent out to the Associational Directors with the request that allotments be mailed to each church. But before this can be done, the Associational Directors will need the names of the Church Directors. Some Directors claim that they cannot hear from the Church Directors. Therefore, it is important that the Church Organizations be furnished to the Associational Directors at once. Less than one month remains before we are to begin to make pledges. November 29th should be the greatest day of the year for Southern Baptists. It will be if every church will undertake the canvass with courage and faith and zeal.

—BR—

Practical Activities Department of the Baptist Bible Institute reports for the past week 41 professions of faith, 116 people dealt with personally, 38 sermons and addresses, 180 assignments met, 1206 people attending mission services, 378 gospels, tracts and Testaments given away.

—BR—

Margaret Parks, of Lawrence, in Newton county, a student in Clarke College, won in the nationwide contest sponsored by the Women's Christian Temperance Union, writing the best essay on Prohibition. This contest included contestants in all the States, and the winning of it is a high honor to a Mississippi young woman, and reflects credit on Clarke College, the institution which she is attending.

—BR—

Last Sunday the Editor had the pleasure of preaching for Pastor T. O. Hearn at Lyon. While they have not a large membership, they are loyal to their church and to the denominational work. They have a beautiful church house and the Sunday school is evidently in the hands of trained people. We enjoyed fellowship with these saints and the privilege of preaching to them. Pastor Hearn and his wife are held in love and esteem.

## THANKSGIVING PROGRAM FOR ORPHANAGE

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The following is an outline of the Thanksgiving Campaign for the Orphanage:

THANKSGIVING TIME IS ALMOST HERE! I am asking the following church leaders to be our Committee in each church: Sunday school Superintendent; W.M.U. President; B. Y. P. U. Leader; Church Clerk; Pastor; and Church Representative, the latter to serve as Chairman of the Committee.

DUTIES OF THE COMMITTEE: 1. Arouse interest in the Thanksgiving Campaign. 2. Arrange for special speech or sermon between now and Thanksgiving. 3. Collect food, clothing, supplies, etc. 4. Take money collection on November 29. (If there are no services on that date, the collection should be taken Sunday, November 22. If there are no services on this date, the collection should be taken at the next services). 5. See that every member has an opportunity to make a contribution. If he is not at the services, see that he is called upon for the donation. LET EVERY MEMBER CONTRIBUTE.

THE ASSOCIATIONAL REPRESENTATIVE: The Associational Representative is to see that the above organization is perfected in each church, to give information to the Committee as to the time of the cars, and to direct the publicity in the Association as a whole. He should keep the Committees informed on everything concerning the Campaign including the needs of the Home, etc.

THE CHURCH REPRESENTATIVE: Many pastors have already selected the church representatives. If he has not been selected in your church the remainder of the Committee should select him, and send his name and address to the Home.

NEEDS: (A Suggested List) 1. Clothing, shoes (oxfords), socks, sweaters, coats, union-suits, overalls, trousers, dresses, bloomers, belts, tams, cloth, stockings for large girls, princess slips, cook aprons, etc. (We are glad to get clothing that other children have out grown, if they are still in good condition). Foods, canned goods, flour, meal, lard, salt, sugar, baking powder, soda, peas, beans, peanuts, nuts, popcorn, potatoes, chickens, rice, cereals, and corn to be made into meal by us, and to feed the stock. 3. Supplies; sheets for single beds, pillow cases, tablets, pencils, theme paper, drawing paper, note books, soap, thread, needles, thimbles, tooth brush, tooth paste, knives, forks, spoons, large cooking utensils, dishes (heavy), aluminum pitchers, buttons, shoe soles, tacks, stationery. 4. For our live stock; cotton seeds, hay, oats etc.

If a church does not have all the above officials, any of the members of the Committee have the authority to act.

WE ARE DEPENDING ON YOU TO TAKE AN ACTIVE PART IN DIRECTING THIS CAMPAIGN. THE WELFARE OF OUR CHILDREN DEPENDS UPON THE SUCCESS OF THIS CAMPAIGN. We trust the Lord will bless you for your efforts in behalf of these children.

Sincerely yours,

—O. C. Miller, Supt.

—BR—

## SUNDAY SCHOOL ATTENDANCE NOV. 1

—o—

Jackson, First Church	748
Jackson, Calvary Church	778
Jackson, Griffith Memorial Church	368
Jackson, Davis Memorial Church	341
Jackson, Parkway Church	170
Jackson, Northside Church	75
Meridian, First Church	623
Offering	\$47.32
Laurel, First Church	520
Laurel, West Laurel Church	358
Laurel, Second Avenue Church	229
Laurel, Wausau Church	60
Columbus, First Church	768
New Prospect Church (Lincoln Co.)	114
McComb, First Church	475
Offering	\$27.28
B.Y.P.U. Attendance November 1	
Jackson, Griffith Memorial Church	137
Columbus, First Church	246



## WORSHIP OF JESUS IN THE NEW TESTAMENT

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Delivered by Dr. Robertson as the Opening Address of the Southern Baptist Theological Seminary, on Tuesday, September 22, 1931. In it the learned Greek scholar presents abundant evidence that, both before His Ascension and following it, the disciples worshiped the Lord and that Jesus Himself received and encouraged such worship. The recent espousal of the contrary view by a brilliant American Liberal minister gives added timeliness to the address by Dr. Robertson.—Editorial Note.

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It is nothing new for Jews, Unitarians, Mohammedans to oppose the worship of Jesus. What is new is for a Baptist, supposed to be a Trinitarian, to preach about "The Peril of Worshipping Jesus."

One of the greatest controversies in the history of Christianity was that between Arius and Athanasius at Nicea on this very issue whether Jesus was a creature or Creator. Arius contended that Jesus is the greatest of creatures, but of essence with God. Athanasius held that he is of the same essence with God, a difference of only one small Greek letter (iota), as the critics have sneered, but a difference that shook the very foundation of the Christian faith.

For a while Arius seemed to be winning and it looked like Athanasius *contra mundum* as Paul felt at Antioch when even Barnabas was carried away by the hypocrisy of Peter and the other Jewish Christians under pressure from the Judaizers from Jerusalem after the glorious victory of Paul and Barnabas in the Jerusalem conference (Gal. 2:11-23; 1-10; Acts 16:6-38).

But Paul withstood Peter face to face and saved the spiritual nature of the gospel against the sacramentalists (Gal. 2:14), and Athanasius won at Nicea the battle over Arius. If he had lost, it may be questioned if Christianity would have survived or if what would have been left without deity of Christ would have been worth preserving (J. B. Bury, quoted by T. R. Glover, *The World of the New Testament*, p. 28). The Gnostics gave Paul a gigantic conflict over the Person of Christ as is seen in Colossians, Ephesians, and the Pastoral Epistles. With their theory of the essential evil of matter they had a philosophy that absolved God from the guilt of creating it. They postulated a series of aeons between God and matter, one of whom was the Creator.

When these oriental mystical theosophists, like the modern so-called Christian Scientists, became interested in Christianity, the place of Christ in their system at once became a live issue. They all gave Him a place below God, though they worshipped angels (Col. 2:18). One wing of the Gnostics (the Docetics) denied that Jesus had an actual human body and held that He was all mere aeon or spirit, a phantom, but far below God in nature and power. The other wing (the Corinthians) recognized the man Jesus, but held that the aeon Christ came on the man Jesus at his baptism in the form of a dove and left Him on the Cross so that only the man Jesus died. This was the first Jesus or Christ controversy (the Jesus of history and the Christ of theology).

Paul stoutly stood against both of these sects for identity of Jesus and Christ and the humanity and deity of Jesus Christ in bodily form (Col. 2:9).

There are two ways of looking at our subject and we had best use them both. Let us first see, if we can, how the disciples grew in their grasp of the Person of Christ, as shown in the Gospels and the Acts. Then we can see how the different New Testament writers look upon Jesus after He is returned to heaven and they seek to interpret Him to their generation.

I

### 1. The Disciples with the Living Jesus on Earth.

The story comes in glimpses, but the progress is clear, though slow. There is, to be sure, the prophecy of the angel Gabriel to Mary in Nazareth concerning the Child Jesus who is to be called also Son of God, both humanity and deity (Luke 1:31, 35), and without a human father through the power of the Holy Spirit (1:34). But

this supernatural agency is rejected by the modern Unitarians in spite of the direct witness of both Matthew and Luke and the implication in Paul, Hebrews and John from the express statement of the pre-existence of Jesus Christ in heaven before the incarnation.

No criticism of manuscripts can eliminate the Virgin Birth and deity of Christ from Matthew and Luke, for both Mary and Joseph are left puzzled with the problem of the origin and nature of this child in all the manuscripts. Mary treasured the words of Gabriel, of the Shepherds, of Simeon, in her heart and watched her Boy grow beyond her comprehension with mingled fear and hope till she stands beside the Cross with the sword foretold by Simeon piercing her heart. But her day of vindication came as she and her other sons gather in the triumphant group in the upper room in Jerusalem (Acts 1:914). In epitome we see the problem of the Person of Christ wrapt up in the experiences of Mary as I have tried to show in *The Mother of Jesus; Her Problem and Her Glory*.

The wise men came to worship the child who is to be King of the Jews to the dismay of Herod the Great. We have no way of knowing how much they knew or believed and they vanish from the story.

John the Baptist proclaimed the arrival of the Kingdom of God with the coming of the Messiah, whom he at once recognized as superior to himself (Matt. 3:13). He heard Jesus called by the voice of God "My Beloved Son" (Matt. 3:17) as he came up out of the baptismal waters. Later, when he saw Jesus he pictured Him as the "Lamb of God, who takes away the sin of the world" in the language of Isaiah (John 1:29; Is. 6:3, 7). But he went further and said: "This is the Son of God" (John 1:34), as he had heard the voice say. It is true that John had his time of doubt when in prison whether Jesus was the Messiah, the Son of God, as he had proclaimed, but that was only a passing cloud.

II

Of the first group of disciples it is Nathanael who dares call Jesus "the Son of God" (John 1:49) though, as with the Baptist, we cannot say that the use of this term called for actual worship, though Jesus in reply termed himself a sort of Jacob's ladder between heaven and earth as the Son of Man (John 1:51). The Disciples first followed Jesus as Messiah or Christ (John 1:41) and teacher. Their wonder grew as they saw His miracles and heard His teachings. In fear, when Jesus is Master of the wind and the waves, they will say: "Who then is this that He commands both the winds and the waters and they obey him" (Luke 8:25)? How much Peter means when in the synagogue in Capernaum he calls Jesus "The Holy One of God." (John 6:69) is not clear. But he is plain on Mount Hermon when he says: "Thou art the Christ, the Son of the living God" (Matt. 16:16). A still nobler confession is made by Martha when Lazarus is in the tomb; "Thou art the Christ, the Son of God, the one coming into the world" (John 11:27).

The Disciples called Jesus "Lord" also and Mary Magdalene will even say of Him when dead "They have taken my Lord and I know not where they have laid Him" (John 20:23). But Thomas, doubting Thomas, once convinced by the risen Christ, does not hesitate to say "My Lord and my God" (John 20:28). Jesus accepted this language, and, what is more, invited prayer in His name as to the Father (John 14:14; 15:16, 16:23); and urges belief in Him as in the Father (John 14:1). "Whatsoever ye ask in my name, this I will do" (John 14:13). "If ye ask (me) anything, I will do it" (John 14:14). That is equivalent to a request to worship Jesus. "He that has seen me has seen the Father." "He that honors not the Son does not honor the Father who sent Him" (John 5:23). Jesus often spoke of Himself as the Son of Man, but sometimes as the Son of God (John 11:4) and often as the Son in relation to the Father. He asserts also that He has power like the Father to send the Paraclete (John 14:16, 26; 16:7).

Jesus claims pre-existence with the Father before the Incarnation (John 17:5) and all power on earth and in heaven (Matt. 11:27; 28:18).

Jesus practically invites worship by inviting prayer to Him and in His name. He claims world dominion and sends the disciples forth for world conquest, when they have received the Holy Spirit, the promise of the Father, whom Jesus will send upon them (Luke 24:29). He breathed the Holy Spirit upon them (John 20:22). The enemies of Jesus are grieved to see that Jesus claims equality with God and charge Him with blasphemy. When He forgives the sins of the paralytic (Luke 5:21), Jesus admits the claim and heals the man to prove that He is equal with God. When He speaks of God as "My Father," the Pharisees repeat the charge of blasphemy (John 5:18): "Making himself equal with God" (John 5:19-47). When put on oath before the Sanhedrin to say whether he claimed to be the Son of God, Jesus boldly said "yes" when He knew that they would condemn Him to death (Matt. 26:63); but He also asserted His right to sit in judgment at the right hand of God. The devil, like the demons, recognizes the deity of Jesus, the Son of God and tries to inveigle Him into worshipping Him.

III

### 2. The Conduct of The Disciples When Jesus Has Ascended.

Joyful praise and worship (many manuscripts in Luke 24:52). When the Holy Spirit did come in power, as Jesus had promised, Peter boldly claimed that Jesus was raised to the right hand of God (Acts 2:33). It is certain that the apostles preached and baptized in the name of Jesus. Stephen prayed directly to Jesus when the Sanhedrin stoned Him: "Lord Jesus, receive my spirit" and "Lord, lay not this sin to their charge." Prayer, real prayer, is worship. So here is worship of Jesus, the Son of God, on par with the Father, under the guidance of the Holy Spirit, within a few years after the Ascension of Christ. When Saul is converted, he says: "What shall I do, Lord" (the Lord Jesus as we see in Acts 9:7) in surrender to Christ. Ananias in Damascus says: "Behold, it is I, Lord" (Acts 9:11). And does not Peter address Jesus as "Lord" in the vision and prayer on the housetop in Joppa (Acts 10:14)? Jesus is pictured in Revelation 5, as receiving worship in heaven from all the four and twenty elders, and four living creatures, from the angels, and from myriads of redeemed ones, a thing that no mere creature should receive. When John started to worship the angel in heaven, the angel rebuked him and forbade him (Revelation 22:9).

IV

### 3. The Interpreters of Jesus by the New Testament Writers.

Here again we see the same story of increasing, but general acknowledgment of the deity of Jesus Christ. The oldest known part of the New Testament, the Logia of Jesus (the Q of criticism) or the non-Markan portion of Matthew and Luke definitely presents Jesus as the Son of God. We find it so in the record of the temptations of Jesus (Matt. 4:3, 6; Luke 4:3, 9), and in the wonderful Johannine-like passage in Matt. 11:26f and Luke 1:21f. Likewise in Mark's Gospel (one of the oldest documents) we find Jesus called the Son of God (Mark 1:11) and Jesus on oath admits that He is the Messiah, the Son of the Blessed (Mark 14:61f). If one turns to the Epistle of James, the least theological or doctrinal of the Epistles, written by the half-brother of Jesus, he will find the Lord Jesus Christ on a par with God (1:1) and in 2:1 James urges "faith in (objective genitive) our Lord Jesus Christ the Glory (the Shekinah)." I have developed this argument in *The Christ of the Logia*.

Paul's Epistles teem with passages that assume or prove the deity of the Lord Jesus Christ on a par with God the Father from Thess. 1:1 to II Tim. 4:18, 22. If one is in doubt on this score, he has only to turn to 1 Cor. 12:3, where Paul affirms that no one can say "Lord Jesus" and mean it in the full sense "except in the Holy Spirit." Already the emperor-worship was challenging the worship of Jesus. One recalls how in the second century Polycarp refused to say "Lord Caesar," but stubbornly said "Lord Jesus" and because of it was put to death. This refusal of Christians to worship the emperor was the chief reason for the long and bitter persecution

by the emperor and Saviour is in the catacombs with the Father, universe in Col. first in all things "In Him dwelleth bodily." In Rom. applied to Christ Titus 2:13 Paul of Christ, speaking of Jesus" as his 2:5-11 Paul pictures the form of God added glory after Jesus receives a glory added to His knee may bow earth and under of the worship

In the Epistle He speaks of Jesus Christ" (Magdalene (John Col. 1:3). In language "in Saviour, Jesus (one article as of "the apostle verse 21) "was Jesus Christ."

The Epistle Jesus as "the press stamp of Athanasius's seated at the Then he proceeds of God received and as the S destiny even b humanity plea to be a sym Jesus is God's for more honor a sinless priest and we are ex of grace to ob worship). Je sheep, who wa

The glorious is completed i pre-incarnate 1:1), the Lig became flesh His glory as In a word he cording to Al of the Father Only in Jesus stand him. I his Gospel (lieving that J and that belie His name."

Life can be Son, not as a Reigning Son with the Fa Spirit leading John never f with His act His present on high (I Jo all heretics. will be a vict Christ over S

Jesus recei in heaven. I complete His remarkable b "Amen, come comes, let u worship the deemer, King crowning day and sing "All

The Conve preached by



by the emperor. Their loyalty to Christ as Lord and Saviour is witnessed by the millions buried in the catacombs. Paul places Christ on a par with the Father as Creator and Sustainer of the universe in Col. 1:15-25, "that He may become first in all things." In Col. 2:9 he flatly says: "In Him dwelleth all the fulness of the Godhead bodily." In Romans 9:5 the word Theos is clearly applied to Christ as "God Blessed forever." In Titus 2:13 Paul, referring to the second coming of Christ, speaks of "the blessed hope and appearing of our great God and Saviour Christ Jesus" as his language has to mean. In Phil. 2:5-11 Paul pictures the pre-incarnate Christ in the form of God and equal with God and the added glory after the incarnation when the Lord Jesus receives added glory because of His humanity added to His deity, "that at His name every knee may bow of things in heaven and upon the earth and under the earth," as clear a statement of the worship of Jesus as that in Revelation 5.

In the Epistles of Peter we find the same story. He speaks of "the God and Father of our Lord Jesus Christ" (1 Peter 1:3) as Jesus does to Mary Magdalene (John 20:17) and as Paul does also (Col. 1:3). In 2 Peter 1:1 we have the clear-cut language "in the righteousness of our God and Saviour, Jesus Christ" as the Greek has to mean (one article as in 1:11). Jude (verse 17) speaks of "the apostles of our Lord Jesus Christ" as (in verse 21) "waiting for the mercy of our Lord, Jesus Christ."

The Epistle to the Hebrews at once (1:3) exalts Jesus as "the radiance of the glory and the express stamp of his (God's) substance" (essence, Athanasius's language), upholder of the universe, seated at the right hand of His Majesty on high. Then he proceeds to prove that Jesus as the Son of God receives the worship of the angels (1:6) and as the Son of Man fulfills man's highest destiny even by His death (2:9) and how His very humanity pleased the Father and qualified Christ to be a sympathetic high-priest (Heb. 2:9-18). Jesus is God's Son over God's house and so calls for more honor than Moses (Heb. 3:1-6). He is a sinless priest and so no mere man (Heb. 4:15) and we are expected to come boldly to the throne of grace to obtain mercy from Jesus (prayer and worship). Jesus is the Great Shepherd of the sheep, who watches over His fold (Heb. 13:20).

The glorious picture of triumphant Christ Jesus is completed in the Johannine writings. As the pre-incarnate logos (Word) he was Theos (John 1:1), the Light and Life of the universe. He became flesh (John 1:14) and the author beheld His glory as of the only begotten of the Father. In a word he calls Him "God only-begotten" according to Aleph B, "the one who is in the bosom of the Father." "He interpreted God to men. Only in Jesus Christ do we see God and understand him. It was to show this that John wrote his Gospel (20:30f), "that ye may keep on believing that Jesus is the Messiah, the Son of God, and that believing ye may keep on having life in His name."

Life can be found nowhere else save in God's Son, not as a mere man, but as the Risen and Reigning Son of God. Jesus is on the throne with the Father, but he is through the Holy Spirit leading the hosts here on earth. The aged John never faltered in his faith in Jesus Christ with His actual humanity (I John 1:1-4), and His present power as Redeemer and Advocate on high (I John 2:1f), in spite of antichrists and all heretics. He will carry on to the end and it will be a victorious end. That is the message of Christ over Satan and all his devices and helpers.

Jesus receives worship now from the redeemed in heaven. He is coming to earth in due time to complete His conquest. The last words in this remarkable book are a prayer to Jesus as Lord; "Amen, come, Lord Jesus." Meanwhile, till He comes, let us toil and trust and wait for and worship the Lord Jesus Christ, our Saviour, Redeemer, King of Kings and Lord of Lords. The crowning day is coming. Let us crown Him now and sing "All Hail the Power of Jesus Name" now.

The Convention Sermon at Columbus is to be preached by Dr. W. A. Sullivan, of Natchez.

## POSSIBILITIES OF CHRISTIAN EDUCATION

Much credit is due those who had a part in the splendid Baptist Student Conference which was held in the First Baptist Church, Jackson, last week-end. The writer did not get to attend all of the meetings, but the ones attended were of such character as to be of a distinct aid to him. The line of thought produced evidenced an efficient optimism and a grasp of a workable plan for the advancement of Christ's Kingdom. It takes experience—Christian experience—to say and do the things which were done in this series of meetings. A great many of our speakers nowadays, and especially the ministers, are trying to get attention centered on the power of a life in Christ's hands rather than on the unfortunate visible aspects in our situations. And this fact involves a challenge!

In the process of learning, one may come to the place where learning is arrested. In that case one may feel fatigued, may doubt, and it is necessary to arouse new or added interest in the problem or problems. The learner must have new experience and oftentimes he may somewhat rebel in the fact of it. But under the proper leadership and with a degree of self-mastery, he may still view better and finer realms than he has known before.

People of atheistic tendencies will say that they refuse to accept the teachings of Christianity because of the lack of visible effects with which to prove them. That same person will, if he has the ability, set up an experiment in a controlled situation, for instance in science, and ask you to accept his results. Can we accept them? If they are correct, yet. But when it comes to his willingness to abide the results of a Christian experience, he will balk. The Christian experience involves certain conditions and one cannot consistently discredit its value until one has met these conditions. It is a happy thought that no one has ever met these conditions and remained an unbeliever.

Christ is King! All power and wisdom are in His possession. If we meet the conditions in good faith, His Kingship will be made real to us and our viewpoint as professed followers of His will be greatly enhanced. Christ can take the Christian schools and revolutionize methods in economics, sociology, and elsewhere if we meet the conditions of his leadership. I have sat in classes in which the further need of Christian schools was discounted, but I did not believe it. Education facilitates the achievement of the highest motives and the Christian type can prove itself to be the most progressive and most comprehensive of all if we keep constantly in mind that Christ is King and that He wants us to do really fine things for Him.

Our earnest prayers are for the success of the current efforts in the interests of Christian education on the part of the established agencies and friends! Let everyone who bears the name of Christian so master himself that he may yet be led into greater Christian experiences!

Sincerely,

—A. A. Roebuck, Clarke College.

## HISTORICALLY SPEAKING

Ho! Ye Clerks of Association! Know ye not that ye are the historians of your Associations? It is to you that the general historian is to look for the data for history of the denomination. What he writes depends very largely on what you write, and the preservation of what you write. Hence, this appeal that you accurately preserve the essential facts and figures, and mail two copies of your Association Minutes to Dr. P. I. Lipsey, Custodian, at Baptist Headquarters, Jackson, Miss., as soon as they are off the press. This is essential; this is important; and this is a deeply earnest appeal. And in advance, we say, Thank you.

Very sincerely,  
—J. L. Boyd, Secretary,  
Historical Research Committee.

Brother W. H. James, of Yazoo county, spent a week in the Baptist Hospital with an infection in the ankle, going back this week greatly improved.

## THE POWER OF PRAYER

(Rev. A. R. Adams, Hattiesburg, Miss.)

To lift the soul above itself, and all earthly and material things there is no power like prayer. To speak with God, as a friend speaks to a friend, brings the soul into that relation, from which power divine flows into its life and being. From his lone communion with God, Elijah came forth with his soul full of that strength and moral courage, and righteous indignation, which made Ahab tremble as he heard the curse of an outraged justice. It was from the still and silent cloister where he had had Jacob's wrestlings for peace and pardon, as well as strength against the powers of darkness, that Luther stepped into the arena to do battle for God and truth. You remember the case of Paul, how, when the best sailors had given up all hope, he "stood forth, after long abstinence," and said: "I exhort you to be of good cheer... for there stood by me this night the angel of God, whose I am, and whom I serve, saying: Fear not, Paul; thou must be brought before Caesar; and lo, God hath given thee all them that sail with thee."

It was here that men and women received power to do and to dare for truth and righteousness. From the presence of God, they have gone forth to do and to suffer. The greatest and best have found this the source and fountain of strength in life's hardest and most arduous tasks. If a man prays much and earnestly, men will in the end take knowledge that he has been with God. In life, and character, he will become more and more like Him in whose holy and pure presence he has been standing. Surely many things in our history would have been very different if we had prayed more, if we had gone to God with those trying and perplexing things of life; our life would have been more peaceful and restful, more full of the assurance of the divine leading and support.

It is to be feared that many have not prayed as much about those things which alone can be solved by prayer. There are some things that will only yield to the importunate and persevering prayer of the faithful child of God. Would not some of the things which are causing some of us so much trouble and sleepless nights, have adjusted themselves if we had prayed over them? It is a growing conviction with me, that much of our trouble would have never come, that we would have been happier and more peaceful, and, best of all, that we would be much more blessed in our Christian work, if we had gone more often and been longer with God in silent communion and prayer.

"Be not afraid to pray, to pray is right;

Pray if thou canst, with hope; but ever pray,  
Though hope be weak or sick with long delay,  
Pray in the darkness, if there be no light."

## MUSINGS OF A CHUMP

Why, deacon, what do you mean? Give the church one-tenth of all my salary! What do you think I am? You must think I have no use for money myself. You must remember, I have my wife and my children to care for. By the time I feed and clothe them, send the children to school and give them toys, like other children have, it keeps me broke all the time. My boy belongs to the scouts and that takes a lot of money. My girls belong to scouts and that takes money. The Lord wants me to tithe! Well, he gave me these children and I will certainly not take the clothes off their backs nor food out of their mouths nor deny them toys to carry out any program. You say the widow fed the prophet before she and her son ate! Well, maybe she did. Some widows haven't much sense, anyway. The church must live, eh! So must my children. I will donate what I can spare—just throw it in the plate when I am at church, but no pledge signing for me. Good day, deacon.

Yours truly,

—A Chump.

Kagawa says that in fifty years the stature of the seventeen-year-old Japanese woman has increased from four feet nine inches to five feet two inches.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum  
Col. Cor.—Miss Frances Landrum  
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.  
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.  
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.  
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.  
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

WEEK OF PRAYER FOR FOREIGN MISSIONS  
NOVEMBER 30 - DECEMBER 4, 1931



"God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." Jno. 3:16.

The picture above showing the world encircled by the people in the radiant light of the uplifted cross is the gracious gift of Miss Emma Whitfield, Richmond, Va. This may be obtained in poster form, size 16 x 19, printed in two colors, for 20c. Do not fail to order same for use in advertising your week of prayer.

### LEAFLETS FOR SEASON OF PRAYER FOR WORLD-WIDE MISSIONS NOV. 30-DEC. 4

Woman's Missionary Society	Cents
1. Europe and Palestine—From Russia to Palestine through U. S. A.....	4
The Orient: (Japan)—2. The Great Bright God of Self-Restraint.....	3
(China)—3. A Passer-By.....	3
4. Africa—The House of Their Hands.....	3
5. Latin-America—Feeling after God.....	4
Day of Prayer: 6. Not Half Ever Been Told (Words and Music)...	5
7. The Entrusted Letter...	3
Young Woman's Auxiliary	
"Diversities of Gifts" among Missionaries...	4
Girls' Auxiliary	
Their Resolve.....	3
Royal Ambassador Chapter	
Preaching the Good News Where It Is News.....	3
Sunbeam Band	
Zung's First Christmas.....	3
POSTER (16x19, in 2 colors, see illustration)...	20
Send your order early, remitting with order, to	
W.M.U. LITERATURE DEPARTMENT	
1111 Comer Bldg., Birmingham, Ala.	

Our Week of Prayer literature has been mailed to you and if you, as president, have not received yours, please let us know immediately, that you may get it in time to plan well for the week.

Take special notice of the article below concerning two outstanding interests that claim our best efforts during this month and the first week of December.

#### To Avoid Conflict

"Duties never conflict" a most comforting proverb—but "conflicting dates" often make one wonder what is one's duty. It so happens that the dates (Nov. 29-Dec. 6 inclusive) of the Every-

## Our Young People's Column

### THOSE WHO ARE DOWN ON MISSIONS NEED TO BE HELPED ON MISSIONS

Just this week I have been reading again the thrilling life of Miss Lottie Moon, and oh, how I wish that I might impart to you her courage, her culture, her faith and her love. But I can't. It is only through reading her life yourself that you will catch the glow of her spirit, just as we are on the verge of making our "Lottie Moon Christmas Offering" to foreign missions.

Our Week of Prayer literature is being mailed out this week to every Leader, including a leaflet "Reasons for the name." Read it, master the thoughts presented there, live with Miss Moon on her Pingtu field, and share her spirit of sacrifice. Then I know you'll be eager to get a complete biography, paper binding for 80c, so that you may tell others of her sacrifice.

One group of churches in our State is planning a combined study for one entire evening, taking Lottie Moon's life in three distinct periods, presented in soliloquy fashion by teachers in costume of each period, sitting by candle light in quiet reverie. One beautiful scene of reflection and decision comes after her mother's death, when she is left with her youngest sister in the old Virginia mansion, Viewmont. Later these two sisters are found side by side in Pingtu, China.

Yes, it is inspiring and, oh, what it will mean to your auxiliary just now when we need to expend every ounce of energy in prayer for our gifts to Him—our love offering to our Christ whose birthday we celebrate.

Oh, Leaders, please read every page of the literature you receive. These programs sent to us from Birmingham are so well planned. "The Day of Prayer Around the Globe" is a big undertaking, but God's work is big, His program must encircle the globe, and He has said, "Ask and it shall be given you."

On December 4th let us pray—let us truly search for God first and then gifts will come. Study the causes included in the distribution of the offering—who knows but that your gifts and mine may be the very ones to make possible the hospital work at Pingtu, or even the "motor boat for Rev. E. A. Nelson to use on the Amazon River."

Last week I heard of a sunbeam who gave the following definition for sacrifice—"It is giving up something you just can't do without." After all, have we really sacrificed "that the world may know." I bow my head in shame.

Intermediate G.A.'s Hand in Hand House-party, Woman's College, November 13-15.

Member Canvass include the dates of the W.M.U. Week of Prayer for Foreign Missions. For over forty years Woman's Missionary Union has "kept watch" at Christmas time by its Week of Prayer for Foreign missions, the time for the week during the past five years having been at the beginning of the Christmas month of December. Thus at the May W.M.U. annual meeting the dates for the 1931 Week of Prayer for Foreign Missions were voted as November 30-December 4 inclusive. About two months later the S.B.C. Promotion Committee decided upon November 29-December 6 inclusive as the dates for the Simultaneous Every-Member Canvass. Of course it would have been permissible for the Union to have asked that the canvass dates be put at some other time but it was remembered that many churches had formed the habit of having their canvass early in December—and it was also remembered that the fact that W.M.U. women and young people would be much in prayer that week could result in added power—for the canvass, because prayer would be ascending for its victory; for the cause of foreign missions, because the canvass as well as the Week of Prayer would emphasize giving. Thus it was decided to think of these dates not as "conflicting" but as being "all inclusive."

However, it is well for the church W.M.U. representative to safeguard all concerned by having a clear understanding with the pastor, church committee and each W.M.U. organization so that W.M.U. members, who are chosen to help largely in the Every-Member Canvass, will as far as possible not be the same W.M.U. members who will be responsible for the programs and other details of the Week of Prayer for Foreign Missions. Great care should also be taken so that all W.M.U. women and young people and also the pastor, the church committee and canvassers will understand that the Lottie Moon Christmas Offering, the March Thank-Offering for Home Missions and the fall State mission offering are over and above any pledges to be made in the Every-Member Canvass just as they have been through all the years. —Kathleen Mallory.

The office force has thoroughly enjoyed attending the annual meetings of the W.M.U. Associations. The attendance has been exceptionally good and the interest splendid. We have found the superintendents wide awake on every phase of our W.M.U. work, as well as the denominational interests as a whole.

We have observed from the various reports given at these meetings that the majority of our women are studying mission study books. A large per cent are engaged in organized personal service—which means they are working on the unenlisted, the unsaved and the unfortunate in their communities and a great number are reading our denominational paper.

We believe one of the weakest places in our denominational work today is that of keeping such a large per cent of our gifts to pay the expenses at home and giving such a small per cent to the missionary program. As a missionary organization shall we not pray about this weakness and use our every influence to enlarge the percentage for mission gifts. We suggest that in all your rallies this fact be brought to the attention of the women and perhaps we will be able to create a deeper missionary interest in our churches.

How the depression was relieved: "The cords of death compassed me, and the pains of sheol got hold upon me. I found trouble and sorrow. Then I called upon the name of Jehovah: O Jehovah, I beseech thee, deliver my soul. I was brought low and he saved me." Psalm 116.



## The Baptist Record

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RENEW PROMPTLY: Please send in  
your renewal promptly and give your old  
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the list.

Obituary notices, whether direct or in the  
form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
over these amounts will cost one cent a  
word, which must accompany the notice.

## East Mississippi Department

By R. L. Breland

### Family, Kingdom, Church

In his book, "The Church that  
Jesus Built," Dr. Roy Mason gives  
his version of the meaning of the  
New Testament expressions of The  
Family of God, The Kingdom of God  
and the Church of God. Below I  
quote from his book:

"I—The Family of God includes  
all the children of God in heaven and  
in earth. In Ephesians 3:15, Paul  
speaks of the 'whole family in heav-  
en and on earth.' This family in-  
cludes all believers. . . . God's family  
is bigger than the kingdom of God.  
All believers are God's children.  
God has only one family.

"II—The Kingdom of God includes  
all the saved on earth at any given  
time. In Mat. 13 the Kingdom is  
used to include all professors. . . . The  
Kingdom of God includes that part  
of the family of God who are on  
earth now.

"III—The church of God is never  
used of any institution, except of  
an assembly or congregation of  
baptized believers in some given  
locality. e.g., 'the church of God at  
Corinth'—I Cor. 1:2. The local in-  
dividual church is the only kind of  
church God has on this earth today."

Commenting on the above state-  
ments, he says further: "There is  
only one family of God, composed  
of all the redeemed of all the ages  
in heaven and on earth. There is  
only one kingdom of God, composed  
of all the born again on the earth  
now. There are thousands of church-  
es of God on earth. When a man  
is born again he is born into God's  
family. He is in the family of God  
forever. The relationship does not  
change. Whether in heaven or on  
earth he is in God's family. When  
he is born again he also enters God's  
Kingdom. This relationship is for  
life. When he dies he passes out of  
the Kingdom of God and enters 'His  
heavenly Kingdom' (II Timothy 4:  
18). After he has been born again  
he is not yet in a church of God but  
is now a scriptural subject for ad-  
mission into a church of God. 'The  
Lord added to the church daily the  
saved' (Acts 2:47). Church mem-

bership was not something a man  
got with salvation, but a subsequent  
blessing he got after salvation by  
being of God or the Kingdom of God;  
but they are baptized into a church  
of God (I Cor. 12:13)."

In another place Dr. Mason says  
that he finds no scripture to sub-  
stantiate the idea held by some of a  
universal, invisible, spiritual church.  
To be a church it must be visible  
and material. An invisible church  
would be as useless as an invisible  
man. Family and Kingdom refers  
to the spiritual and invisible part of  
God's children, and Church is the  
visible assembly of His children as  
they come together in one place to  
keep house for God.

In this I am fully in accord with  
Dr. Mason. Such thing as a uni-  
versal visible church can not be  
found in the scriptures. The church  
as we have it today did not exist  
before the coming of Christ. During  
His ministry on earth he brought  
into being the Church of Jesus  
Christ composed of the prepared  
material-men made ready through  
the preaching of the Gospel, who  
had accepted Christ as Savior and  
Lord and had been baptized by John.  
No children or unbaptized persons  
were members of this church, nor  
any other church as to that. I mean  
a church of Jesus Christ.

It will help some of us Baptists  
who are flabby in our views of the  
Church to read Dr. Mason's book,  
and then re-read it.

### Notes and Comments

No organization which has its be-  
ginning this side of the days of  
Christ on earth can lay claim to  
being the Church that Christ built.  
He promised that it should stand  
forever.

Died:—On Saturday afternoon,  
October 24, Bro. Ben. F. Moore, a  
member of Coffeetown Baptist  
Church, was hurt in a car wreck and  
died Sunday morning following. His  
body was buried in the Sabougla  
Cemetery, Calhoun county, the fol-  
lowing Tuesday. The pastor was  
assisted in the services by Rev. R.  
B. Patterson, of Calhoun City. He  
leaves a wife and one son, Alvin,  
who is in the U. S. Army, and a  
host of brothers and other relatives  
to mourn his going. He was born  
December 24, 1872. Joined the Bap-  
tist Church in 1927. He was known  
as an honest and upright man. May  
the Lord console those who mourn  
his tragic going.

Hon. Ramsey McDonald, of Eng-  
land, is one of the biggest men in  
the world today. He put principle  
above party in order to save his  
country. He won out, as honesty  
always does in the long run. If  
America had a few big men like  
that, our country would not be in  
the mess it is in at this time. "My  
party, right or wrong, without re-  
gard to the best interest of the peo-  
ple," is the cry of our boss-ruled,  
money-controlled politicians. Ameri-  
ca is fast on the road to ruin.

Next week we Baptists are to  
assemble in our State Convention at  
Columbus. As the time approaches  
one is made to wonder if it is pos-  
sible to find out just where the  
trouble lies that is bringing us so  
much distress and hard sledding at  
this time. God is not pleased with  
something that all Christian people  
are doing these days, for not only  
Baptists but all the others are hard

pressed, and we will never prosper  
and grow as once we did until the  
wrong is righted. Prayer should be  
made that God will tell us what is  
wrong and then give us the faith  
and grace to right it at any cost.

The month of November means  
much to the future of the Baptist  
churches. In the first place the fu-  
ture life of our schools are in a  
measure bound up in the success or  
failure of the effort to raise \$60,000  
to pay off some urent debts on them.  
If we repudiate our debts by failing  
to pay off some urent debts on them.  
est our credit will be greatly injur-  
ed. Baptist credit has always been  
gilt-edged. It must so remain if we  
live to the fullest. Then the results  
of the Every-Member Canvass will  
in a large way tell the loyalty of  
Baptists to the causes we foster. A  
falling down in this will mean that  
we have lost our missionary spirit,  
and that spells the doom of our work  
at home and abroad. Every loyal  
Baptist should rally to both of these  
objects now.

—BR—

I have just returned from Hat-  
tiesburg, where for two weeks I was  
with the Main Street Baptist Church  
in an evangelistic meeting. The pas-  
tor, Bro. J. A. Barnhill, had made  
fine preparation for the meeting.  
The church was a prepared and ex-  
pectant church. We had a most  
gracious meeting. The morning serv-  
ice came at 7:30 and the attendance  
was large and most gratifying, and  
every evening the large auditorium  
was full. The church is thoroughly  
organized and no church could be  
more harmonious and active. Bro.  
Barnhill is a great pastor and wise  
leader. He has a church of great  
capability and genuine loyalty to our  
denominational program. I do not  
know when I have seen a church  
with so many consecrated and ef-  
ficient laymen. More than 40 mem-  
bers were received, and the member-  
ship worked faithfully throughout.  
They were two great weeks, which  
we trust, will be a lasting blessing  
to the whole church. Sincerely,

—T. W. Young.

—BR—

### VANGUARD OF THE CARAVANS By Coe Hayne

This book commemorates the one  
hundredth anniversary of the Amer-  
ican Baptist Home Mission Society,  
and is the life story of John Mason  
Pick, father of Baptist Home Mis-  
sions in America. This life story

began in 1787 and ended in 1858,  
and the study of it impresses upon  
ones mind the oneness of Home and  
Foreign Missions. Luther Rice re-  
turned from India to promote inter-  
est in missions, by the awakening  
of men and women everywhere to a  
knowledge of their debt to the hea-  
then world, while Adoniram and Ann  
Judson had already committed their  
lives to missionary labors. Rice en-  
gaged young John Mason Peck to  
visit associations in Central New  
York, present foreign mission work  
and responsibility to them. While  
thus engaged, riding 440 miles, de-  
livering 19 addresses, and taking  
five missionary collections, his own  
heart and mind were filled with the  
desire to have personal part in  
Judson's work. This missionary fer-  
vor never decreased in him, but by  
the providence of God, he was led  
to devote his life to missionary labor  
in his own land. Mr. Peck crossed  
the Mississippi carrying the Bible,  
became a rider of the trails of the  
Western frontier, extending along  
the remote settlements in Missouri  
and Illinois, suffered many dangers  
from Indians, hewed a school out  
of the wilderness in the establish-  
ment of Rock Spring Seminary, the  
first school of higher learning in  
Illinois, afterwards to become Shut-  
tleff College. He was one of the  
founders of the American Baptist  
Home Mission Society. He became  
the leading writer of Illinois. Har-  
vard University conferred on him an  
honorary degree, and he earned the  
reputation of being "the most learn-  
ed and best-informed man in the  
Valley of the Mississippi." You will  
be much interested in this little book,  
which is published by the Judson  
Press, Philadelphia.

—Mrs. P. I. Lipsey.

—BR—

### PELAHATCHIE T.E.L. CLASS

The T.E.L. Class of the Pelahatchie  
Baptist Sunday school met Mon-  
day afternoon, October 26th, in their  
class-room for business meeting.

After singing the class song the  
President conducted the devotional,  
reading Psalms: 103.

The roll call was responded to by  
thirteen members, and reports were  
made by the officers.

Mrs. Stingley, the splendid teach-  
er, gave an inspiring talk on "Why  
Middle Adult Need the Bible."

The meeting was brought to a  
close, with prayer by Mrs. Reeves.

—Mrs. Chapman, Rptr.

## How Good Doctors Treat Bad Colds

Medical writers agree that the im-  
portant point in the treatment of a  
cold, or cough due to a cold, is to re-  
lieve the congestion in the nose and  
throat, thereby preventing serious com-  
plications which may follow a neglected  
cold. To stop this congestion calomel  
was the accepted and standard remedy  
until Calotabs, the improved calomel  
compound tablet was introduced.

Now that science has robbed calomel  
of its nausea and danger, making it  
pleasant to take and perfectly safe for  
general use, over forty million Calotabs  
are consumed in the U. S. yearly with  
only the most pleasant and satisfactory

results. In millions of homes Calotabs  
have proven their superiority in the  
prompt relief of colds and coughs due  
to colds.

One or two Calotabs at bed-time with  
a glass of sweet milk or water. No  
salts necessary. No nausea nor the  
slightest interference with your eating,  
work or pleasure. Next morning the  
congestion has subsided, your cold or  
cough is relieved, your system is thorow-  
ly purified and you are feeling fine with  
a hearty appetite for breakfast. Eat  
what you wish, no danger.

Get a family package of Calotabs,  
containing full directions, only thirty-  
five cents. Trial size, ten cents. At  
any drug store.



## The Sunday School Department

### SUNDAY SCHOOL LESSON FOR NOVEMBER 8, 1931

(By L. D. Posey, Jena, La.)

Subject: Paul in Ephesus.

Golden Text: Have no fellowship with the unfruitful works of darkness, but rather even reprove them. Eph. 5:11.

Scripture for study: Acts 19:8-20; for supplemental study, Acts, chapter 19, and Eph. 5:5-11.

\*With this lesson, we go back to the regular series, after having turned aside for our World Temperance lesson.

The period of time covered by the events of this lesson, was most likely from 53 to 56 A.D.

Between the time of the last lesson of this series, and the one for the date of this lesson, Paul ended second missionary journey and commenced his third. He left Corinth, passed through Cenchreae, thence to Ephesus, where he preached for a brief period, and where he left his friends Aquila and Priscilla. From there, he went to Caesarea, thence to Jerusalem to salute the church, and from there to Antioch in Syria, the home church, to which he made his report.

Before passing, permit me to say that I have been unable to find a satisfactory explanation of the vow Paul made which made it necessary for him to have his hair shorn. It has been taught by some, that it was in connection with an attack of sickness, and that he was simply following a Jewish custom. That does not satisfy me, so, if the reader knows the real truth about it, I wish he would tell me.

Between the time of Paul's departure from Ephesus, and his return, Apollos, a learned and eloquent Jew from Alexandria, in northern Africa, went to Ephesus, and began preaching John's baptism. When Aquila and Priscilla heard him, they taught him the way of the Lord more perfectly, and he became a mighty power in the true ministry of the gospel. But his case furnishes another problem unsolved. We are not told, if he were baptized after he learned the whole gospel truth. But since others under similar conditions were baptized, I consider it probable that he was also; but the record nowhere so states it.

After leaving Ephesus, Apollos went to Corinth, where he did a good work in the ministry. Before going, he was given a letter of commendation, and equivalent of our church letters; and so far as the records show, the first ever granted.

Paul did not remain long in Antioch, but soon began his third missionary journey. He followed the course of his second journey, and visited the churches formerly organized, until he reached Antioch in Pisidia. From there he went directly to Ephesus, and remained there for more than two years. During that time, he and his helpers, preached the gospel to all the surrounding towns and cities; and it was most likely during that time that the churches other than Ephesus, men-

tioned in Revelation as "the seven churches in Asia," were organized.

It was in Ephesus that Paul came in contact with about a dozen persons who had been baptized according to what is designated in the sacred record as "John's baptism," the same as that by which Apollos had been baptized. This question was discussed a few months ago; but all the problems in connection with this and one or two more incidents, were not satisfactorily solved. However, taking all things into consideration, it seems to me that the person who administered the ordinance did not know that Jesus had already come, died, risen and ascended into heaven; neither did he know that the Holy Spirit had come. Now if these were really the facts, and they seem to be, then the defect was that they had not been immersed in the name of all three persons of the Trinity. If that were not the trouble, then I confess again that I do not know. Following their baptism and the laying on of Paul's hands, they received the unmistakable evidence of God's divine approval.

At Ephesus, Paul was again in the midst of the rankest heathenism. That city contained the temple erected for the worship of the supreme heathen goddess, Diana. In that temple was kept an image of that goddess, and which the people were taught to believe fell from heaven. In that we see again the effects of culture without Christianity. That temple was so great that it was reckoned one of the seven wonders of the world. Its construction required two hundred and twenty years of time, and wealth beyond computation. History shows that all heathen are more liberal in their religions than many church members are in theirs.

There must have been many Jews in Ephesus, but in their hated condition, they were unable to turn the people to the worship of the true God, even if they had tried ever so hard. They were evidently more kindly disposed toward Paul than others had been at other places. They seem to have given him free use of their synagogue for three months. After that, trouble arose, and he moved his preaching place to the school of Tyrannus, which he used for about two years.

It was while Paul was in Ephesus, that God wrought special miracles by him. So great were these, that garments carried from Paul to the sick, and to those possessed by demons, that the sick were healed, and the demons driven out. This was in direct fulfillment of the promise made by Jesus to his disciples when he said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. John 14:12.

It was in Ephesus that the sorcerers undertook to drive out demons as they had seen Paul do. The demon in the person possessed, admitted knowing Jesus and Paul, evidently

meaning their superior power over them, but he did not know the sorcerers in that way. He then leaped upon them, overcame them, and sent them out naked and wounded.

So effective was the gospel in Ephesus, that a public bonfire was made of the books of magic. In our money, the value of the books, was some eight or ten thousand dollars, with a purchasing power of ten times that amount.

The best evidence of the worthwhileness of a preacher and the gospel, is the fuss the Devil's crowd raises about him and it. They want to be let alone. In the mind of the wets and their henchmen, it is a terrible thing for preachers to "dabble in politics." That kind of people want to be let alone in their nefarious business. I am sure they would support us, and let us serve the churches gratis, if we would agree never to preach against sin. The gospel's effect in Ephesus was so great that it was about to break up the trade of the silversmiths who made household goddesses, images of Diana. They raised an uproar, evidently hoping to kill Paul. But they failed in their purpose, as some of a like kind have failed in recent years, the history of which is too personal to repeat. To God be all the glory.

Paul wrote his letter to the church in Ephesus during his imprisonment in Rome, but lack of space forbids any effort to discuss it here. I hope that some time we may have a whole lesson on this wonderful letter.

—BR—

### BELLEVUE, MEMPHIS

When Dr. Robert G. Lee came to the pastorate of the Bellevue Baptist Church, Memphis, Tenn., three years and ten months ago, one of the first statements he made was that his heart's desire was that there should be a spiritual revival in Bellevue church every Sunday and that souls should be saved every Sunday. In this desire many other prayerful hearts joined with the heart of the pastor. The pastor's desire and the desire of many of his people has been realized.

Remembering this, last Sunday night was a momentous night in the Bellevue church. In the presence of a great congregation that made the use of chairs in the aisles of the large auditorium necessary, the pastor baptized the 500th person who has joined Bellevue since he became pastor. Quite a number of others await baptism now. These 500 and the other 1700 who have united with Bellevue since Dr. Lee became pastor came without any set season of revival meetings—coming by Sunday at the regular church worship services.

What a testimony this is to the power of Gospel preaching, the teaching of consecrated teachers, the personal work of God's people and the value of Christian visitation.

—Stanley M. Armstrong.

—BR—  
GULFPORT

The sacred concert was given by the choir of Biloxi First Church, at Grace Memorial Baptist Church, Wednesday night, Oct. 21. There is talk of having Mrs. E. H. Howe return and train a choir for Grace Memorial.

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After a hard day's work,  
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**EYE WASH**  
At All Druggists  
Dickey Drug Co., Bristol, Va.  
Price 25c

The First Church of Gulfport is in the second week of a good meeting. Dr. B. L. Davis, pastor, is preaching, really preaching. Three times a week his sermons are on the air. Tune in Sunday night at 7:30.

B. C. Cox, who has been teacher of men at Grace Memorial for years, who has been away much of the time during the last 20 months, is back to stay.

Thursday night, Oct. 22, the members of Grace Memorial T.E.L. class met at a near house and went in a body to the Pastor's home to present the Pastor's wife with a fine quilt, which the members of the class had pieced and quilted. They also carried presents such as dishes for the table, fruit, etc.

The class had also prepared refreshments such as punch, cake, etc. Rev. Dodge and wife were surprised and made glad to find their home full of friends. All had a good time.

Rev. Oscar Harris, who has been in several meetings, is home waiting for the next call to service.

The Baptist Record grows dearer each week to those who get it. What a shame that every Baptist family can not realize the blessedness of our good paper.

—Oscar Harris,  
Grace Memorial Rptr.

—Wife (second inning of second game)—"Let's go, John. This is where we came in!"

### EVERY CHURCH ORGANIZATION NEEDS MONEY



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## Gray Hair

### Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

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# NEW ORLEANS BAPTISTS

(W. C. Hamil)

New Orleans Association has just closed its five-night's session beginning Oct. 19. Dr. Chas. G. Clark (Central) is Moderator, Rev. W. W. Hamilton, Jr., (Napoleon) Vice-Moderator, Mr. Ollie White (Carrollton) Clerk, and Rev. R. H. Her- rington (Asst. at First) Treasurer.

The following facts will likely be of interest to many of your readers. The name of the church is followed by the name of the pastor; the first group of figures show last year's membership, the second the present membership, the third the number of baptisms this year, and the last the percentage of all moneys raised devoted to missions.

First. Dr. Jno. A. Huff, 1216—1343—63—15. St. Charles Ave., Dr. Thos. D. Brown, 787—895—38—22. Coliseum Place, No Pastor, 775—891—78—23. Central, Dr. Chas. G. Clark, 509—545—27—25. Massey Memorial, L. R. Shelton, 323—326—30—2. Grace, W. J. Clark, 201—232—36—14. Valence St., Slater A. Murphy (B.B.I. Student), 185—220—8—14. Lakeview, B. E. Massey, 162—190—15—3½. Napoleon Ave., W. W. Hamilton, Jr., 155—172—4—rollton Ave., Dr. A. E. Tibbs (B.B.I. Student), 122—170—29—17. Car- rollton Ave., Dr. A. E. Tibbo (B.B.I. Prof.), 137—159—14—40. Emman- uel, H. G. Wilkes (B.B.I. Student), 100—121—10—6½. Gretna, E. S. PPool, 71—83—7—8. Harahan, J. P. Burgess (B.B.I. Student), 74—79—5—1½. Barataria, B. E. Massey, 69—69—1—15. Metairie, Dr. J. W. Dickens, 34—60—15—20. Kenner, J. K. Lawton (B.B.I. Student), 50—55—4—15. Trinity, Jno. O. Hopper (B. B. I. Student), 44—8—1½. Marrero, A. P. Wayne, 12—25—6—5.

The following are totals for the 19 churches: Last year there were 4908 members, this year 5600. Last year there were 337 baptisms; this year 393. This year \$12,013.64 was given to the Cooperative Program, \$11,380.84 to other mis- sion and benevolences, and \$95,- 711.13 to local expenses, the percentage to missions being a little less than 20. This year they gave \$5,000 less to local expenses than last year, and \$3,500 less to Co- operative Program, but \$3,500 more to other missions. "Other missions" includes local missions, good will centers, benevolences, etc. Massey Memorial and Harahan reported nothing to Cooperative Program. However, it is common knowledge here that Massey Memorial has done an immense amount of work among the French people adjacent to and up and down the River. Harahan has been pastorless for some time till a few days ago. Trinity was organ- ized the past Summer as a result of B.B.I. student work. Pastor Hopper stated that they would raise their percentage to missions very mater- ially the coming year. Massey Mem- orial (Algiers), Gretna, Barataria, and Marrero, are across the River, Barataria being 15 or 20 miles south on Lake Barataria. Harahan and Kenner are about 10 and 15 miles respectively up the River. Metairie is a vigorous youngster about two years old. Morrero and Trinity (a healthy baby) came with petitionary letters.

It is worthy of remark that fifteen of the eighteen present pastors are or have been closely connected with B.B.I., all but one of the fifteen having been students of B.B.I. Fur- thermore, B.B.I. students are im- portant factors in the churches.

—Baptist Bible Institute, N. O.

—BR—

## THE SPIRIT OF THE BAPTIST HOSPITAL

—O—

(A Personal Letter worth passing on) Dear Brother Alliston:

As I recall the time that my little boy spent in your Hospital and of your leniency in behalf of me, I feel it my just duty to again express my appreciation to you. I feel that Grover's health is greatly benefitted by having been in your Hospital. Of course, I believe your Hospital had an important part in his recovery; for it was you, together with the doctor who solved the problem that was staring me in the face. My

gratitude is more than voice can speak or thought express. I can only magnify your name.

Oh, everyone in the Hospital is so very kind. I recall the many times during my various stays there, when your lobby staff might have treated my woes with indifference, but they never did. Nor was their goodness seemingly artificial; they always responded with an under- standing heart. I hope to be re- membered by them. I can never repay you all for your kindness; but Brother Alliston, there is One who can and will repay you far better than ever I can. Nevertheless, I cannot forget even the most trifling kindness, for I am in a position to appreciate as perhaps many others cannot. It is a feeling not given to everyone; only to those who have known the cross and the thorn.

You have inspired many to high- er and nobler things in life. As the weary stretch of years rolls on, and

your journey in this life will have been finished, on that hill the Hos- pital will sit dreaming of friends who come no more—while inside its walls, some in a vision, will across the Boarder Line see your kindly happy faces smile back at them.

In all the vicissitudes of life you have my best wishes.

Very respectfully yours,

—BR—

Old Lady—"If you really want work—Farmer Gray wants a right- hand man."

Wanderer—"Jus' my luck, lidy—I'm left-'anded!"—Passing Show.

—BR—

A Chanute ice-cream manufactur- er advertised that he would give a cone free to every boy who called at the plant and brought along his dog.

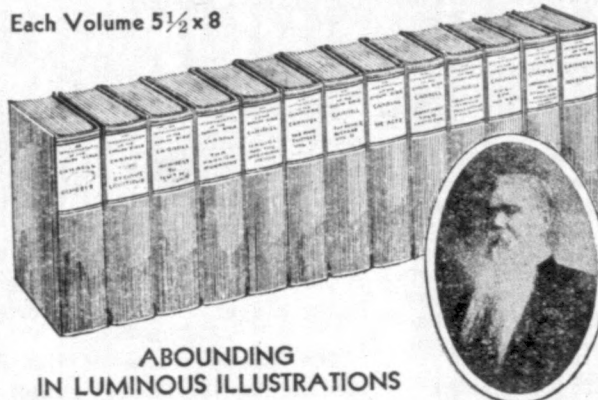
One dog was reported near col- lapse after assisting all the boys in one neighborhood to obtain their cones.—Ex.

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## The Children's Circle

Mrs. P. I. Lipsey

My Dear Children:

Where do you suppose I am this week? In Brookhaven, visiting our children there. Little John Crawford is four months old now, and as fat and round as if he never had been sick—which he has! They put his rattle in his hand, and he shakes it, like a gentleman I know used to churn—all over. He thinks it is his business to shake that rattle, and he surely shakes it, as solemn as a hymn book! But he can smile, and laugh, too, when he wants to. Four-year-old Bettie is mighty proud of him, and don't ask me if anyone else is.

Our \$5.00 went to New Orleans and Dr. Hamilton several days ago, for the October contribution to the B.B.I. work. Now, for the November gifts, \$5.00 for the B.B.I., and \$10.00 for the Orphans. We can do it if we will! Did that come out of a copy-book? It sounds like it. But it is true. One thing we'll have to work against, and that is, our forgettery. Not worth while to look in the dictionary for that word, but you know what it means, and so do I.

The prizes this month, October, go to Allen Y. Miller for the Under Twelves, and Ora V. Myrick, of the Over Twelves. You will see their Answers. I should like to receive more Answers. Can't you write some? With love,

Mrs. Lipsey.

### Bible Question No. 19: Nov. 5th EZEKIEL, THE PROPHET For Children Under 12

1. Who was Ezekiel, and where was he when this book begins? Ez. 1:2.
2. What does a watchman generally do?
3. What should God's watchman do? Ez. 3:18-21.
4. What promise does God give to his people of Israel? Ez. 36:26, 27.
5. Why did God punish His people so dreadfully, and have them carried to be slaves in another land? Ez. 9:8, 9.

### For People More Than 12

1. What did God call Ezekiel to do? Ez. 2:3-7.
2. What lesson did God wish to teach when he caused Ezekiel's wife to die? Ez. 24:15-24.
3. Tell briefly the story of the dry bones. Ez. 37:1-10.
4. What did this vision mean for Israel? Ez. 37:11-14.
5. Read Ezekiel 36:26-28. Does this seem to mean that the Israelites will be gathered from all over the earth and taken back to their home in Palestine?

### Prize-Winning Answers

#### From Children Under Twelve Answers to Questions No. 13

1. The people of Israel were carried away captive because they despised God's word and did evil in His sight.
2. Cyrus, King of Persia.
3. 42,360 in the congregation. Servants and maids, 7,337, and among them, 200 singing men and women.
4. They helped those who went with silver and gold and beasts, and other precious things.
5. All the vessels of gold and silver that were taken out of the temple at Jerusalem.

Allen Y. Miller.

#### From People over Twelve Answers to Questions No. 14 ZEDEKIAH

1. He was a man which did evil in the sight of Jehovah.
2. Eleven years.
3. He gave judgment upon him and put him in prison.
4. He saw his sons slain, also

the princes of Judah.

5. The King of Babylon spoke to him kindly, put his throne above that of the other kings, and changed his garments.

Ora V. Myrick.

Florence, Oct. 21, 1931.

Dear Mrs. Lipsey:

As Daddy is sending his subscription for The Baptist Record, I thought I would write a little. I go to Sunday school every Sunday. I do love to hear stories about Jesus. Mrs. Stella Russell is my Sunday school teacher, and she is so good. I cried when mother read to me the story about Paul and Silas, how they put them in prison. I am sending 25c for the Orphans, and 25c for the B.B.I. Love to you and the Circle.

But wasn't it fine, Pauline, when Paul and Silas got out of jail, and the jailor and his folks came to love Jesus? Thank you so much for the money for the Orphans and the B. B.I.

Fulton, Miss.

Dear Mrs. Lipsey:

I am a little girl five years of age. My mother died when I was sixteen months of age and I have been living with my grandmother Dozier since then and I hope I can always stay with her. My daddy lives at Columbus, Miss. I go to school, I am in the first grade and I love my teacher and I make good grades. I enjoy going to Sunday school and I was promoted to the Primary Class. I have the sweetest teacher. Her name is Miss McLellan. I hope you will put my letter in the Children's Page, for I want to surprise someone. Much love to you, Mrs. Lipsey.

Mary Frances Howell.

We are glad of the coming of Mary Frances to our Circle, and hope you may grow up to be a most useful woman. You have made a good start.

WILKINSON

Several years ago "Old Pioneer Baptist Church," Wilkinson, Miss., was considered dead. Quite a few of the members had died, some had moved away, others had united or placed their letter with some other church.

Several ministers at different times dropped in and made an attempt to revive "Old Pioneer," but soon gave it up as a hopeless case. The old building began to decay and look very much dilapidated. The pillars looked as if they did not need Samson to pull them down, and there seemed to be very little hope of ever seeing "Old Pioneer" active again.

Finally, Brother L. C. Flowers, one of our faithful Deacons, got in touch with Brother W. L. Holcomb, of Clinton, Miss., who came out and began to hold regular services on first Sundays of each month. He could see just a small spark of activity there and a hope for the future.

It was through his earnest efforts and faithful work that a plan for movement was soon put into execution and a committee appointed to purchase the old Methodist church which was located out on the 61 highway and in a much better field. The papers were soon drawn up and the sale went over.

Brother Holcomb gave one year's

free service, then the church was placed on the board, now the church is self sustaining with about 45 members, good Sunday school, of which Brother L. C. Flowers is Supt.

Brother Flowers has also been very faithful to our church and has done some noble work for same, we are proud of him. We also have a very active B.Y.P.U. in which we are all very much interested.

So today "Old Pioneer" is very much alive and we are very proud of Brother Holcomb and feel that the Lord sent him our way. We need more preachers like him who will tackle the thing and do it. For the harvest is plentiful, but the laborers are few. May the Lord continue to bless Brother Holcomb and his good work.

—H. L. Wright,

Build a Circulating Library of Baptist Doctrinal Books in every Baptist Church and Sunday School.—For the plan write... C. S. WALES  
BLUE MOUNTAIN, MISS.

### SPRINGFIELD, SCOTT COUNTY

The T.E.L. Class of the Springfield Baptist Church met Sunday afternoon, October 25th, for their regular business meeting.

There being 21 members present, had very good reports from the group captains.

There were several one hundred per cent pupils for the past month; also fifty visits, eight cards and letters, five bouquets and two trays carried to the absentees.

May we do more and better work in the future than we have in the past is our prayer.

—Reporter.

The Ready Class of the Pelahatchie Baptist Sunday school met in the home of Mrs. S. T. Stamps for the monthly business meeting Wednesday night. There were eleven members and one visitor present. After each officer's interesting report there was a general discussion as to the duties of each officer. Mrs. Cawthorn was appointed assistant teacher. After all business was attended to each member was served with coffee and sandwiches and candy.

—Mrs. O. B. Mott.

### FOUNDER'S WEEK CONFERENCE

The Moody Bible Institute, Chicago, announces that its Founder's Week Conference will be held during the first week of February, 1932. Only twice in thirty years has this date been allowed to pass without

the holding of this notable gathering of ministers, Bible teachers and interested laymen—once during the World War, and last year when the expected disturbing of Institute properties, because of the widening of LaSalle Street, made the event seem impracticable.

Friday, February 5, will be the great day of the week, a memorial to the birth of D. L. Moody, the founder of the Institute. Details of the program will be announced in due time.

—BR—

### TITHING IN HARD TIMES

Now you can plan a Tithing Campaign and save money by using the church bulletins we furnish, including one especially written for this hour: "Tithing In Hard Times." The Layman Bulletins, now 32 in number, are printed in the regular two-page church bulletin size, with two pages blank for your own Bulletin material. This saves one-half of your printing cost, not counting cost of paper.

Send for price list and samples, which include pamphlet, "Teaching the Church to Tithe," containing full directions for a ten weeks' program of silent, church-wide education at trifling expense. Non-profit, non-sectarian, non-legalistic, but simple, clear and workable.

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—BR—

### FROM ONE 83 YEARS OLD

Brother M. A. Cole, of Houlika, says he became a Christian when he was fourteen years old, nearly seventy years ago. He is happy today in the faith of one who is saved by grace. God has been good to him all through the years. This year he has been able to go to many meetings. He attended the meeting at Okalona in which the Van Vleet, Shiloh and Troy churches participated, and greatly enjoyed it. He also attended the meeting at Shiloh. He attended the association at Van Vleet for two days. Pastor L. C. Riley has been a great blessing to him. May the light with him shine more and more unto the perfect day.

**\$5,000.00**

**IN CASH PRIZES**

**See Your Druggist**

## Now Is The Time For Church Action

The budgets for 1932 based on a thoroughgoing Every Member Canvass to be made November 29 to December 6 will soon be adopted by the churches.

A host of pastors have signified their willingness to participate in the Service Annuity Plan of The Relief and Annuity Board which will provide ministers with disability and age income and income for their widows and orphans.

But to make the Plan effective it is necessary for the churches to join with the pastors and The Board by providing in their local budgets the moderate sum which the Plan requires. Let it be provided.

The Board will gladly give any information desired.

**The RELIEF AND ANNUITY BOARD of  
The SOUTHERN BAPTIST CONVENTION**

1226 Athletic Club Bldg., Dallas, Texas

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# B. Y. P. U. Department

"We Study That We May Serve"  
AUBER J. WILDS, General Secretary  
Oxford, Mississippi

## OUR HONOR ROLL FOR THIRD QUARTER

A-1 General Organizations: South McComb; Poplar Springs, Meridian; Mt. Pleasant, Lincoln Co.

A-1 B.A.U.'s: Shady Grove, Copiah Co.; Fulton; Mt. Pleasant; Lincoln Co.; Junior Adult, Greenville; Oxford.

A-1 Senior B.Y.P.U.'s: South McComb; Lens; Poplar Springs, Meridian; New Hope, Lauderdale Co.; Bogue Chitto; West Salem, Green Co.; Toombs; Conquerors, New Albany; Clarksdale; Zion Hill, Forrest Co.; Mt. Pleasant, Lincoln Co.; Clear Branch, Rankin Co.; Mt. Creek, Rankin Co.; Bethsaida, Neshoba Co.

A-1 Intermediate B.Y.P.U.'s: Senatobia; Bogue Chitto; College Hill, Calhoun Co.; Scuna Valley, Yalobusha Co.; East Fork, Amite Co.; First Corinth; Liberty; Union.

A-1 Junior B.Y.P.U.'s: Wide-awake Greenville; Jolly Juniors, Greenville; Mt. Creek, Rankin Co.; Mt. Pleasant, Lincoln Co.; U Need Us, South McComb; Peppy Peppers, So. McComb; Liberty; Oakvale; Poplar Springs, Meridian; Zion Hill, Forrest Co.; Kosciusko; Winona; Bogue Chitto; West Salem, Green Co.; Bethsaida, Neshoba Co.; Fulton; Scuna Valley, Yalobusha Co.; Beaumont; Toombs; Summerland; Catchings; Baldwyn; Norfield; Shady Grove, Copiah Co.; Corinth, Simpson Co.; Leaf; Pelahatchie; Union; Shelby.

As usual, we had a number of unions that just missed the standard by a small point, perhaps just a fraction of a per cent in some one point, but anything less than the required grade is less than A-1 and cannot be counted. We take for granted that all reports coming to us are made out accurately and that all points checked are positive. Bible Readings are DAILY, giving is TO THE CHURCHES AND NOT TO THE B.Y.P.U., etc.

## FOUR SEVEN-YEAR BIBLE READERS

The B.A.U. of Fifteenth Ave., Meridian, is not only proud of their record as an A-1 organization, having reached and maintained the standard for some time, but they are justly proud of their record in Daily Bible Readings. Many of the members report 100% every Sunday and they have four members that have been keeping up the readings for over seven years. We take pleasure in giving herewith these names:—Mr. and Mrs. E. W. Green, Miss Mollie Lumbley and Mr. A. L. Sidebottom. Their record is that they have not missed a single day during these years. An enviable record that we commend to all others.

## EAST TUPELO BREAKS THE RECORDS

One of the youngest B.Y.P.U. organizations in one of the youngest churches in the State is that of East Tupelo. June 4th the B.Y.P.U.'s were

started in this new church. They started with three unions: An Adult with TWO members, a Senior with SEVEN members and a Junior with SIX members. They now have four unions having added the Intermediate and in the four have an enrollment of NINETY-SIX. The adult union starting with only two members has proved to be the best union in many respects and they are working hard to make their adult union the best in the county. Mr. G. F. Watson is the efficient director, with other capable general officers, Mr. T. J. Robinson is president of the Adult union, Mr. C. K. Flynn is president of the Senior union, and Mrs. B. W. Brewer leader of the Junior union. We failed to receive the name of the Leader of the Intermediate union. All of these unions have a full corps of efficient officers and the unions under their leadership are doing a good work.

## GOODWATER, LAUDERDALE CO., HAS FOLLOW UP CAMPAIGN FOR STUDY COURSE

We are indebted to Mrs. D. W. Parks for a good report on the activities of the Goodwater church in Lauderdale Co. They had a good study course some weeks ago with Bro. W. E. Green, of Meridian, teaching them, but it was not possible for every member then to take the work. They were not satisfied to have a 100% Study Course record so a follow up plan was adopted and now they are happy to report their union 100% in study course. Congratulations, Goodwater!

## HOLLANDALE REORGANIZES SENIOR UNION

We are happy to add another senior B.Y.P.U. to our growing list. This time it is Hollandale reporting. It's a brand new Senior B.Y.P.U. and they are making their plans to be one of the very best. We are indebted to Miss Allene Hollingsworth for the report. She asks for a standard of excellence, etc., which suggests that they want to start right.

## IF IT'S A SOCIAL

Did you ever borrow an idea from someone else? I am sure you have if you have ever done very much toward putting any kind of a program over. Well, you know the value of another's idea. Dr. T. B. Maston, Seminary Hill, Texas, edits the social section of the B.Y.P.U. Magazine and wants everyone who has an idea regarding a good social, from the invitation on through, just any idea that will help someone else, please pass it on to him and he will pass it on to the others through the B.Y.P.U. Magazine. You will, won't you?

Has your union studied "Investments in Christian Living?" Now is a mighty good time to study that book and it's the very best book we have seen on the subject. Good for every member of the church. A

good work for the B.Y.P.U. will be to put on the course and enlist as many of the other members of the church as possible.

## McLAURIN ORGANIZES

Through the kindness of Mrs. A. R. Adams, of Hattiesburg, we are able to enroll a new B.Y.P.U.; this one being from McLaurin. We do not have the details of the organization, but welcome this new union into our circle and wish for them successful journey to A-1ville.

The Senior B.Y.P.U. of the First Baptist Church of Vicksburg, was the guest of the Bowar Avenue Baptist Church Sunday evening, Oct. 25th, when the Senior Unions of the two churches engaged in a friendly debate which had been previously arranged by their directors. The subject of debate: "Resolved, That home training is more important in the life of the individual than church training."

The Union of the First Church championed the affirmative while the Union of the Bowar Avenue church defended the negative side of the question. The debate was very closely contested, enjoyed by a representative audience made up of members of the two churches. Lee Logue and Mrs. Harold Whatley were the chosen debaters from the First Church Union, while Miss Josie Lee Blades and Glen (Red) Strickland were the choice of the Bowmar Avenue Union. The decision of the judges was rendered in favor of the negative.

The debate was in the nature of a friendly gesture between the two Unions in the interest of great activity in each group of young people. Mr. W. A. Byrd is the director of the Bowmar Avenue group, and Miss Burkhalter is director of those of the First Church.

## BAPTIZING A COWHIDE

(Note: The following interesting story was related by Dr. Geo. B. Eager, one time pastor of the First Baptist Church, Montgomery. It is taken from a book entitled "Wings," by Gordon Hurlburt, who is an Alabamian, and whose honored parents live at Point Clear, on Mobile Bay).

"Many years ago I was pastor of a rural church in Louisiana. At the close of a revival meeting, several converts were to be baptized, among them a young lady of a wealthy planter's family. She had a brother who was quite a 'sport' and, rumor said, a great gambler. He sent word to me that if I dared to lay my hands on her to baptize her, he would cowhide me. The baptizing had been set for the following Saturday. The deacons advised postponing it, or having the young lady to postpone her baptism, I declined to do either. I said, 'I am willing to take a cowhiding any day, if necessary, in order to do my part in baptizing such candidate.'

"Saturday came. The pool in the churchyard was ready; and a great crowd had come out to witness the baptizing—or the cowhiding. Standing at the pool was the belligerent brother with a cowhide whip under his coat. I took in the situation at a glance; but there, under the smiling blue sky, I opened the service with a reading of Scripture and prayer. The young lady, dressed in snowy

white, stood with her lovely widowed mother on the side of the pool opposite Tom. I gave out the hymn, 'Jesus I My Cross Have Taken, All to Leave and Follow Thee.' It was sung with deep solemnity, and many were moved to tears. I then turned to the white-robed maiden, and, as she came forward, took her hand and steadied her as she descended into the pool. A more beautiful or perfectly poised candidate for baptism I have never seen. There was not a tremor; but there was a light of radiant joy on her face, as of one who was conscious of following her Master in a sacred ordinance. I had her clasp her hands, and taking her clasped hands in one of mine, with the other I laid her gantly in the liquid grave.

"She arose with the same radiant smile; and as I turned to help her out of the pool, whom should I see, throwing a robe about her and taking her into his arms, but her brother, Tom? Tenderly he carried her to her carriage, kissed her, and put her in. Then he returned in haste to the pool. There, before the amazed congregation, with tears running down his cheeks he said to me, 'I want you to baptize me!' I called a conference of the church right there and had Tom tell his experience. On the strength of it, he was unanimously received; and I buried him with Christ in baptism—cowhide, tailor made suit and all!

"The new convert became at once interested in a notorious group of his old gambling companions, who lived on an island known as Wynn's Island. From this island they had expelled more than one minister who had come to convert them. Two of these they had tarred and feathered! The whole group had come from Georgia as 'refugees from justice,' had taken possession of this island, and had become a prosperous but defiant community. I went at Tom's request, and on his account I received a cordial welcome to the island. I held a meeting in the schoolhouse (there was no church there) and baptized twenty-two of those great, strong, notorious men. They were later organized into a church, which is known and honored to this day as the Wynn Island Baptist Church."

—Exchange.

## NEWS NOTES

Pastor L. S. Cole, of First Church, Marks, is assisting in a meeting in Refugio, Texas, this week. Refugio is a county seat oil town with great possibilities of enlistment and evangelization but owing to the fact that their pastor, Rev. Bob Miller, has been able to give them only two Thursdays out of each month, the church work was only partially organized when Bro. Cole began the meeting. Last Sunday a Sunday school and W.M.S. were organized, the church went to full time and will soon call a pastor on the field. There have already been several additions, both by letter and baptism.

## "STACK-POLE BIBLE STUDY"

by Rev. G. W. Riley, Clinton, Miss. First edition sold within six months. State W.M.U. gives credit on seals as Mission Study. Price 50 cts. Orders of five or more to author, 40 cts. Baptist Book Store, Jackson, Miss., also handles them.



## FINDINGS OF THE FIRST BAPTIST INTERNATIONAL YOUTH CONFERENCE

August 1-4, 1931

The members of your Prague Findings Committee humbly submit for your consideration the following items included in your program, or emerging therefrom.

**First**—From the standpoint of attendance, some four hundred being present, and from the standpoint of representation, sixteen nations being represented, and from the standpoint of having effectively promoted international Baptist acquaintance and Christian fellowship, and from having focused definitely the thought-life of youth and youth leaders upon the Christian tasks and Kingdom problems of the world, we declare the Conference a preeminent success and give glory to God for His obvious blessings thereupon.

**Second**—We register our profound gratitude for the great Baptist denomination of which we are a part. We are grateful for God's leadership through the years, for the great heroes of the faith and for the world wide missionary program through which the message of salvation is being given forth. We pledge our personal loyalty and consecration to this world program as well as to the fundamental principles by which our denomination is controlled.

**Third**—We have been led to realize anew the international nature of this our age. We have felt the inward warmth of soul which comes with more intimate Christian fellowship and contact with those of our nations who have accepted Christ as Saviour and Lord, and we recommend that Baptist youth the world around strive diligently through correspondence, travel, study, personal acquaintance and prayer to develop international sympathy and Christian love.

**Fourth**—We find conclusive manifestations of a widespread restlessness of the young people at this conference and by reports of those whom they represent for more intimate knowledge of the program and progress of their own denomination. We witness also their desire for a more mature constituency of the churches and the denomination. We dare to suggest, therefore, that the various conventions, associations, committees, boards, etc., throughout the world consider, and where practical, utilize upon such boards, committees, etc., at least small numbers of distinctly young people for the promotion of the local, state-wide and worldwide Baptist endeavors. We recommend also that in local Baptist churches the worthy members of the oncoming generation be more generally utilized in sharing the responsibility of the work of the church.

**Fifth**—We deplore the substantial evidence in vastly too many quarters of the serious lack of spiritual vitality. We hear with sorrow the statement from our accredited leader that church members have lost the interest in and zeal for winning the lost to Christ. We regret to know that in some sections the growth of churches has been limited to that from Baptist families. We grieve to note a serious curtailment in the missionary activities of many fields. We recommend that the Baptist youth of the world, FIRST, study earnestly the conditions and the causes therefor, and SECOND, commit themselves to changing these regrettable tendencies, turning them into tidal waves of righteousness. This may be done by a "rediscovery of the wonder and romance of the Word of God which is the vehicle of God's revelation to mankind. It is the international text book from which we all learn."

**Sixth**—We applaud those efforts that are being made by world leaders looking towards international disarmament and world peace. We praise the recent activities of President Hoover in his Moratorium declaration and his efforts toward disarmament. In response to the recent appeal of Mr. MacDonald to the youth of the world that its idealism be turned to world peace we offer this following declaration and suggest that this conference through the General Secretary of the Baptist World Alliance and the Chairman communicate its approval to both Mr. MacDonald and Mr. Hoover. The declaration: We, young people representing Baptist organizations and gathered from many lands, are resolved, by the help of God, to exercise all our influence on behalf of international cooperation and understanding. We are convinced that the way of war and the way of Christ are incompatible, and we shall seek with all our powers to create the atmosphere of moral disarmament and to promote the active and continuous cooperation among men of all nations which will make for the establishment of unity and lasting peace throughout the world. We pray that the strength and wisdom of God may be granted to the statesmen who strive to lead the nations in the ways of justice and brotherhood, and especially that the approaching disarmament conference may issue in a substantial reduction of deadly instruments of war, the multiplication of which is one of the gravest points of international peace.

**Seventh**—We have had with us no representations from Russia as would have been the case under normal conditions. We are constrained to record our deep regret at their absence and our condemnation of the system of repression under which young Baptists, as well as other religious people, are suffering in that land. We commend to the prayers of the Baptist young people of the world these people of Russia.

**Eighth**—We, the youth of this conference, representing sixteen nations desiring greater unity of purpose in oneness of endeavor in Kingdom enterprise, recommend that the Young People's Committee of the Baptist World Alliance, and the Alliance itself, establish and maintain a unified world-program of prayer for Baptist young people for both individuals and for Baptist organizations for youth. We suggest and recommend that such program be promoted through the World Bulletin for Baptist Young People and the denominational press world-wide. Furthermore, we recommend that immediately we include in this program (1) Missions, missionaries and a world-wide evangelistic awakening and the Disarmament Conference in February 1932 in Geneva; (2) World Peace; (3) The 1933 Con-

ference of the Baptist World Alliance.

**Ninth**—We feel that the solution to all of these problems lies in our complete surrender to our Lord Jesus Christ. The lack is not in his power but in our failure to appropriate that power. We must enthroned him as the Lord of our lives. To accomplish all of this we recognize that our need is for a more real and active fellowship with the Holy Spirit. He is our Guide into all truth. We purpose to know him, follow him, to do his bidding, until we shall see the Kingdom of Christ established in the hearts of men everywhere.

## REPORT ON SOCIAL SERVICE

Our Baptist people are vitally related to, and should be interested in all social, moral, civic and religious matters.

Any good, honest, first-class Christian; real church member is always and everywhere a dependable, serviceable citizen. When Christian citizens lower the standard of right living and assert not their rights in standing for moral rectitude and righteous living, who then will champion the cause of righteousness?

Demands of the social order are threefold:

1. True church people are vital factors in solving the industrial problems;
2. Real, earnest Christians believe in the sacredness of the home and the moral and religious obligation to their children;
3. Every honest believer, all true citizens will stand for sober living and sane, sensible law-enforcement.

Church people, through the social service agency render service fourfold:

1. Administering to the suffering through our hospitals at Jackson, Mississippi and Memphis, Tennessee;
2. Caring for the unfortunate children in supporting our Orphanage at Jackson, Mississippi;
3. Relieving the care-worn and burdened, retired, disabled ministry, maintaining ministerial relief through our State Board, Jackson, Mississippi and Annuity Board, Dallas, Texas;
4. Blessing all mankind by wholeheartedly endorsing our prohibition regulations, in keeping ourselves sober and discouraging the making and selling of intoxicants, making it disgraceful for officers not to enforce our laws.

Men and women of Christian conscience, church conviction, honest soul experience of God's grace, can and must apply Christianity to every phase of human activity, toning up social relations, setting right moral habits, bringing back clean, wholesome worthwhile living.

We make but one recommendation, to-wit:

That, individually, we keep ourselves socially free from low, sinful living; morally above reproach; spiritually right with God.

Then all of us will be interested in and will support God's whole program.

(Signed) W. L. Howse, Chairman  
Mrs. Lomax B. Lamb  
Edgar Moody, M. E. Denton  
W. F. Carlisle Mrs. Bright

## In Memoriam

### REV. W. M. FARMER

The announcement of the death of Bro. W. M. Farmer on the morning of Oct. 19, brought sorrow to the entire town of Como and vicinity, in which he had lived long and well.

Bro. Farmer gave a number of the years of his early life to the ministry after thorough preparation in college and seminary and his ministry was very fruitful.

His latter years were spent in business in Como, thoroughly identifying himself with all phases of the community's commercial and religious life. His influence was felt in the largest measure for good in his loyal support of the work in the church here. While never pastor of the Como church, he was always the Pastor's loyal and faithful counselor. He read with deep interest the denominational papers and kept in touch with all phases of the work, proving a great aid to the Pastor as an instructor. He and Sister Farmer, who was before her marriage Miss Leona Stratton, walked together for nearly half a century, she proving a helpmate of the Bible order and still survives. They reared a large family of sons and daughters, the surviving ones of whom are now filling positions of trust and honor, being a blessing in their respective spheres. The funeral was conducted in the church he loved so well on the morning of Oct. 20, by the writer, his former Pastor, and Bro. W. W. Grafton, the present Pastor.

—Walton E. Lee.

### MISS MAMIE E. TAYLOR

On Tuesday, Sept. 15, 1931, God, in His infinite mercy and love called from our midst our beloved friend and neighbor, Miss Mamie E. Taylor.

Though we bow in humble submission to His divine will, yet our church and community has in her going lost one of its most consecrated, loyal members; our W.M.U. a most valued worker; the Sunday school a noble teacher.

Truly, to know her was to love her. Her kind, friendly disposition endeared her to all who came to know her. Befriending ones in need and such deeds of thoughtfulness will be sweetly remembered by the ones who knew and loved her best. It can truly be said of her: "She hath done what she could."

She was a sufferer several months before her death, but we have never seen a more truly beautiful and childlike submission to the Father's will than was manifest by Miss Mamie.

Endowed with good judgment, she took a practical view of life. Endued with Christian grace, she was true and faithful to her Christian profession.

Therefore, Be it resolved:

First: That we, the members of the W.M.U. of the Union Baptist Church feel deeply the loss of this dear Sister and extend our sympathy to her loved ones.

Second: That her church has lost a faithful and earnest member, and we, together with her other friends, have lost one whose friendship did not fail.

Third: That resolutions be incorporated in the M.U. Minutes, and that one to the Union Association be presented.

—Mrs. Mrs. Mrs.

NEWTON CO. ASSOCIATION

The Eleventh Annual Convention of the Newton County Association was held at the Church, Union, 1931.

After devotion by H. H. Bethune, churches were represented by letters.

The Association following to service G. O. Parker, U. S. Army; J. E. McClellan, Clerk; and J. P. Treasurer.

The annual message delivered by Dr. H. L. Miller of First Church, Union, was: "Behold, the day of the Lord is at hand, and the day of the Lord is a day of wrath, and the day of the Lord is a day of vengeance, and the day of the Lord is a day of trouble, and the day of the Lord is a day of distress, and the day of the Lord is a day of sorrow, and the day of the Lord is a day of weeping, and the day of the Lord is a day of mourning, and the day of the Lord is a day of darkness, and the day of the Lord is a day of gloom, and the day of the Lord is a day of wrath, and the day of the Lord is a day of vengeance, and the day of the Lord is a day of trouble, and the day of the Lord is a day of distress, and the day of the Lord is a day of sorrow, and the day of the Lord is a day of weeping, and the day of the Lord is a day of mourning, and the day of the Lord is a day of darkness, and the day of the Lord is a day of gloom, and the day of the Lord is a day of wrath, and the day of the Lord is a day of vengeance, and the day of the Lord 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Third: That a copy of these resolutions be incorporated in the W. M. U. Minutes, one sent to the family, one to The Baptist Record, also to the Union Appeal.

—Mrs. G. O. Parker  
Mrs. W. N. McLemore  
Mrs. I. M. Gallaspy

#### NEWTON COUNTY BAPTIST ASSOCIATION

The Eleventh Annual Session of the Newton County Baptist Association was held with Rock Branch Church, Union, Miss., Oct. 21-22, 1931.

After devotional services, led by H. H. Bethune, messengers from churches were enrolled. Two more churches were enrolled upon petitionary letters.—Pinkney and Midway.

The Association re-elected the following to serve for another year: G. O. Parker, Union, Miss., Moderator; J. E. McCraw, Decatur, Miss., Clerk; and J. P. Miley, Newton, Miss., Treasurer.

The annual sermon was very ably delivered by Dr. J. E. Wills, Pastor of First Church, Newton, Miss. His message was from Isaiah 40:1-12. Subject: God's Message to Us. Text: "Behold Your God." This message was indeed very timely and helpful, reflecting adequate preparation: also the spirit of Christ and conviction of Christianity.

Dr. H. L. Martin, E. C. Williams, and O. C. Miller delivered informational addresses in behalf of the Education Commission, Every-Member Canvass, and the Orphans Home.

The reports reveal that we had more baptisms in the Association than we had last year. The Foreign Mission Report shows more converts than in any previous year. The Association gave about as much for local expenses this year as was given last year. But with much regret we learn from reports that our people have failed to give to missions in proportion to local expenses. We need to hear and obey our Lord who taught us to "Seek first the Kingdom of God, and His righteousness and all these things shall be added unto you."

The Association will convene with Beulah Church, Decatur, Miss., next year.

—J. E. McCraw, Clerk.

—BR—

Rev. V. W. Fairchild has resigned Sanford Baptist Church and would like to get in touch with one or two churches in need of Pastor. Any church without Pastor he will be glad to visit without obligation to church. Write me at 1137 Sixth St., New Orleans, La.



**Enjoy LIFE!**

**KEEP YOUR MUSCLES AND JOINTS YOUNG!**

Don't let old age creep up on you. When you feel stiff and sore, just rub with Tichenor's Antiseptic. Penetrates and gives quick relief. Eases pain. In scratches, cuts, etc., kills dangerous germs. Aids healing. Keep a bottle handy.

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A Powerful Germicide



**PARKER'S HAIR BALSAM**  
Removes Dandruff—Stops Hair Falling  
Imparts Color and  
Beauty to Gray and Faded Hair  
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#### FROM SHAW

My son, Judson, came in July from the Louisville Seminary to be pastor at Shaw and Boyle, giving half time to each church. He and his good wife find plenty to do and are happy and prosperous in the work. A number of new members have been received. The pastor's little daughter, nine years of age, gave evidence of conversion and was recently baptized. This made us glad, of course.

There are perhaps thousands of Mexicans here in the delta picking cotton, some of them having been here for years. We have established among them a Sunday afternoon appointment. During my absence in the Summer Judson preached in Spanish for them several times, not only holding the congregation together, but building it up. We are supplying them with Spanish Bibles, Testaments, hymn-books and tracts. They are nearly all nominal Catholics, and very few of them can read, even in Spanish. They seem anxious to hear and learn. Only occasionally we find one who can speak a little English. Many of them never heard the Gospel before, and know little or nothing about the Bible.

So far as I know Judson and I are the only persons between Memphis and Vicksburg who can preach in Spanish. We regard this a great opportunity and are happy to avail ourselves of it. We ask the prayers of Christian people on this important work.

—J. G. Chastain, Sr.

Shaw, Miss.

—BR—

#### THE EFFECTS OF CHRISTIAN KINDNESS

—O—

(By Jacob Gartenhaus)

As the great Apostle Paul longed to carry the message of salvation to the Capital City of Rome, which was one of the strategic points, so for years I dreamed of a similar mission to Washington, the Capital of our United States, and until recently when this dream became a reality.

The audience was invited each night in the "open forum" following the regular address to ask questions and it was gratifying to notice among those who took a lively part that a goodly number of these were Jewish people.

In spite of the fact that the Rabbi's emissary went from Jew to Jew at the close of the services securing names and taking them to task for attending, many of the Jewish people retorted by telling her bluntly to mind her own business, even requesting her to tell the Rabbi to mind his, that they would do as they pleased. One Jew remarked: "We are getting more out of this meeting than from the Rabbi"—and they kept coming, their numbers increasing nightly.

No sooner than we opened the forum one evening, a Jewish woman stood up voicing her approval, paying tribute to her kind Christian neighbor, who sat beside her, remarking that if all Christians were like her there would be no Jews left, they would become Christians. And

what truth there is in this! Years ago a similar statement was made by Israel Zangwill: "If the Christians of Europe had been Christlike there would not have remained a single Jew in all Europe." These words are worth much thought. Many of us may not be prepared to enter into a theological discussion but all of us can exercise the grace of kindness and the Spirit of the Master, which has always brought a response from the Jew. No wonder, therefore, that speaker after speaker emphasized kindness and neighborliness among the most important factors in the evangelization of Israel.

Rev. Gove G. Johnson, D.D., Pastor of the national Baptist Memorial Church, where this meeting was held, says: "I thank God for the meetings and His rich blessing upon them. I think they were, in many ways, the most moving and helpful of any we have held. We bless God for you and your wise, earnest leadership in them all. Your helpers, also, were of the very finest and strongest, intellectually and spiritually. I believe the blessing will be lasting. Our own people were deeply stirred and we had Jews at both services Sunday."

—BR—

#### THE FINEST PASSAGE

—O—

(By Louis J. Bristow, Supt.)

There is on record a conversation between Daniel Webster and some of his illustrious compeers. Someone raised the question as to which is the finest passage in the Bible. One argued for the Creation story, another for the Sermon on the Mount, and a third for the description of the redeemed in the book of Revelation. But Webster slowly quoted these exquisite words from one of the minor prophets: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the field shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation." And Webster, after quoting that superb passage, said, "I am amazed that no talented artist has seen there a subject for a masterpiece—the Prophet Habbakuk sitting in the midst of his dreadful desolation, still praising God and rejoicing in his unseen Saviour."

In this day of economic stress and denominational need, we will do well to ponder the Prophet's hope and faith.

New Orleans.

—BR—

#### BAPTIST HISTORY AND MOHAMMEDAN TRADITION

—O—

(L. R. Elliott, Librarian)

Amru, the Arabian conqueror, captured Alexandria in 640 A.D. Among its treasures was a great library, the most celebrated of the ancient world. According to an old story the Caliph ordered Amru to burn the library and six months were required to consume it as fuel in the baths of Alexandria.

According to the story told me by her niece, a good Baptist woman in central Texas needed only a few minutes in which to burn a valuable file of Baptist papers that she had spent a lifetime in collecting. She was giving up the old home place

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and did not know what to do with the old papers. When Dr. J. M. Carroll died he gave to the Southwestern Seminary Library at Ft. Worth, the only outstanding collection of early Texas Baptist minutes and papers. He spent forty years and several thousand dollars of his own money in gathering it. It has some gaps in it, however. The central Texas woman's collection would have supplemented Dr. Carroll's.

The good sister referred to was, unknowingly an imitator of the Mohammedan destroyer. Unfortunately for Baptist history she is not the only one. I could tell stories of destruction among us worse than hers.

The Alexandrian library could not be saved but Baptist material can be. Our library offers fireproof quarters where valuable printed matter can be preserved. We will accept material, in trust, for safe keeping, and give a receipt acknowledging the ownership of the sender. We are now the depository for a number of churches and associations. We also welcome donations, of which we have received a large number. Any religious paper, record book, report, minutes, sketches of men or incidents, printed or in manuscript are valuable.

Everyone reading this is earnestly requested to help save the foundations of Baptist history. Write me at Seminary Hill, Texas, if you have any such material or know of those who do.

Let's quit imitating the Mohammedans.

—BR—

The Rev. A. R. Adams will preach at Brooklyn next Sunday morning and evening. The following Sunday he will speak at the Second Baptist Church, Greenwood, and go from there to Rogers, Ark., where he is scheduled to give an address on: "America, Her Problems and Perils." While in Rogers Mr. and Mrs. Adams will be the guests of W. H. (Coin) Harvey, author of "Coin's Financial School" and candidate for president of the United States on the new "Liberty Party" ticket.

—BR—

The tailor's sign in a little inland town was an apple—simply an apple. The people were amazed. They came in crowds to the tailor, asking him what on earth the meaning of the sign was. The tailor with a complacent smile replied: "If it hadn't been for an apple where would the clothing business be today?"—Patton's Monthly.

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## Baptist Student Union



President, Leo Green, Miss. Col., Clinton  
V.-Pres., Grace Bush, MSCW, Columbus

Secretary, Orlene Ellis, Blue Mountain  
Treasurer, Army Rhodes, Ole Miss,  
Reporter, Lavonne Reeves, MSCW.

Address all communications to Box 1337, Columbus, Mississippi

### STUDENTS HAVE GREAT CONFERENCE

The Baptist Student Conference this year reached the highest pitch ever gained in a Mississippi student religious gathering. Approximately 200 students and alumnae, in addition to Mississippi College hosts and the girls from Hillman, gathered in the State Capitol October 23-25 for a week-end of high inspiration and practical planning.

Dr. Bateman, of First Church, Memphis, and Dr. Fred Brown, of Knoxville, were out-of-State speakers for the Friday and Sunday morning sessions. Mrs. J. M. Dawson, whose personality has inspired many students from all over the South, climaxed the conference in her soul-stirring address Sunday morning on "Releasing Christ to the Nations." Students won't soon forget her crying message—"Give something that you can't do without; make the supreme sacrifice."

Dr. E. J. Caswell, pastor of the Greenwood Church, renewed in higher degree than ever student confidence in his high and noble character and respect and admiration for his great message. Dr. Nelson, newly elected president of Mississippi College, had a great part in making the program a success. The audience at once was captivated by his quiet manner in speaking and his hint of a smile as he delivered the sweetest story ever told—"The Changeless Christ."

The inspiration gained from the speakers, from the well-planned booths displayed in the basement of the church, from the open homes and hearts of the Jackson and Mississippi College people, and from the consecration services in the conference will certainly bear fruit in the lives of Mississippi College students.

In a midway role of old and new reporter, may I express a double tribute through these columns. I'm sure every student in Mississippi joins with me in thanking the old officers for their untiring work in making last session of B.S.U. a success, and in making the conference the best in spiritual value we have ever had. W. O. Vaught, former president, should come in for a great share of praise. Unselfishly he has labored during last year to contribute to the successful culmination of the house party at M.S.C.W., to the large delegation and great spirit manifest by Mississippi students at Ridgecrest, to the putting on of 120 programs in the churches of our State challenging the denomination anew with the task that is before us, and to the successful working out of the conference which met in Jackson.

Margaret Gullledge, of Woman's College, too, had a great part in making all those dreams of accomplishment held by our students a reality. We have her to thank for the lovely hostesses who entertained in

Jackson, for she it was who took that huge list of delegates and apportioned them out.

In addition to routine work done from time to time during the year, Lucille Ray, secretary, of Blue Mountain showed an untiring effort in getting the minutes of the conference—almost word for word—and transcribing them into a reproduction of the meetings.

Frank Bailey, although he had little money to handle, perhaps, had plenty to do in helping put on our State work. He had a prominent part in the programs put on in the churches of Mississippi this summer, did much to get the idea put over with the college students before the actual giving of the programs—that is, among the B.S.U.'s. His contribution to the house party which met in M.S.C.W. last March was indeed great.

We would thank each and every old officer, for any part he had in putting B.S.U. over last year, and for anything he plans to do now that he has passed his or her task to a new hand.

New officers, welcome! We are expecting much from Leo Green, new B.S.U. president. Already he is sending out letters preparing us for the big events of the year. Leo, we are behind you and backing your labor for the Master. We are sure, he has a worthwhile assistant in Grace Bush, of M.S.C.W. The secretary, I am sure, will have a wonderful opportunity to serve this year in making plans for the Convention in Columbus in November, the house party—maybe we will have one, who knows?—the programs next summer—of course, we'll put them on again—and then the climatic conference in Columbus next fall. Army Rhodes, we hope, will have more money than ever to handle, as all these Baptist students open up their hearts and flattened pocket books after Mrs. Dawson's inspiring message.

Now, while we are spreading bouquets, let us not forget those due to Dr. P. I. Lipsey, who has so unselfishly given us a page in The Baptist Record, to Dr. R. B. Gunter, who has supported student work from the start enthusiastically and prayerfully, and to Dr. W. A. Hewitt, pastor of Jackson church, who did so much—with his dear wife—to make our stay in Jackson a worthwhile pleasure.

In final conclusion, we pay our greatest tribute to Chester Swor, "the prince of student secretaries," who unselfishly gave up many other pressing duties and applied himself wholly and untiringly to the execution of the conference. Certainly he is a man with adequate resources for any occasion. If anybody wanted anything or anybody, they knew they could get what they wanted or find out where to get it—from Chester. We bow our heads in humble

thanks for his unselfish work and devotion.

REPORTERS! Please address a penny postal card or letter via wrapping paper stationery to Box 1337, Columbus, Mississippi, dropping your name and address with me. We have plenty to talk about, but I must know with whom I am supposed to talk. We have big plans for the Student Page in The Record this year—provided we can all get together on the planning.

### DELTA STATE B.S.U.

The Delta State B.S.U. feels that one of the greatest mile posts in their history was reached when thirteen delegates were sent to the State B.S.U. Convention at Jackson. The program was a great credit to the Mississippi College B.S.U. and the First Baptist Church of Jackson. A Victory for Christ on Delta State campus will be much more effective because of the inspiration, zeal, and enthusiasm that was brought to the campus from this convention.

We wish to express our appreciation to the Choctaws of Mississippi College and the First Baptist Church of Jackson for the marvelous manner in which they acted as joint host to this great convention. We are back on our campus with the determination to show to the students here a manifestation of the profit we gained from having attended this convention.

### WHAT THE STATE B.S.U. CONVENTION MEANS TO WOMAN'S COLLEGE B.S.U.

Friday afternoon thirty-five peppy Woman's College girls left their campus in a school bus bound for the State B.S.U. Convention. The pep and enthusiasm manifested by singing and much happy laughter foreshadowed the happy time that we were to have. Even a slip off into a muddy ditch did not hinder our good spirit. All arrived just in time for Dr. Bateman's wonderful message. One automobile had preceded us to arrange our display.

To us the Convention meant a renewed stimulus toward vital, impelling work for God, even though we have to be alone. Messages of how to be victorious in many ways inspired us. To several among us came the thought anew: Be for Christ and Christianity even if it takes sacrifice and pain. We were stirred by the forceful messages of the most select of God's servants. To those who came we owe a debt because by their world vision we were made to see farther, too.

The spirit of the Convention lingered with us as we returned Sunday afternoon. Victory songs for Christ were on the lips of our girls as we came back to our campus.

Besides the inspiration, we had more fun than we have ever had. Our Choctaw brothers were real brothers at their college when we visited them, and the pow-wow supper was a big hit. We can really say with meaning: "Here's to First Baptist Church, W. O. Vaught, Chester Swor, and all the Choctaws!"

We, the students of Mississippi Woman's College, who attended the State Baptist Student Convention, wish to thank everyone who made possible this great gathering. Es-

pecially do we thank the First Baptist Church for all they contributed to our happiness. Honor and praise go to Mr. Chester Swor and W. O. Vaught for the most completely planned and best executed Student Convention ever held in Mississippi. And those at Mississippi College who were so kind to us, we thank you, too. Our hosts and hostesses in Jackson! We are grateful to you for your hospitality.

The blessings that have come to us will go on and on, and live forever in our hearts. May God bless you, who experienced with us those marvelous addresses from God's servants, is our prayer. On to victory for Christ!

M. S. C. W.

M.S.C.W. has had a wonderful time this past week-end. We went to the B.S.U. Convention in Jackson, carrying three busses filled with 57 girls. Amidst singing, praying, and jolly fun, we passed the eight hours of the drive. The Conference was one of the most inspirational in our history. We delegates from M. S.C.W. furnished special music all during the Conference. We were also especially proud of the special songs rendered by Myrtle Rose Letts, Laurel, and Clara Brashears, of Gunnison. In the officers for the year 1932-33, we were fortunate in having two M.S.C.W. girls elected. Grace Bush, Columbia, Vice-President; and Lavonne Reeves, Norfield, Reporter. In our booth we had various pennants, posters, pictures of Ridgecrest and the Workshop, and many people who have visited us at different times. We also had a real miniature Workshop that was made by Lavonne Reeves, Norfield, and Mr. Hick McClannahan, Columbus.

We, from M.S.C.W., wish to thank Mississippi College, Jackson's First Baptist Church, and all the leaders and speakers who helped to make this conference the best that we have had.

The M.S.C.W. Council and the A. & M. Council had a joint meeting on last Saturday night. Many plans were discussed for the joint meetings of the two B.S.U.'s this year. Plans for a joint party were made. M.S.C.W. put on a model Council Meeting at this time. After all business was over, a Hallowe'en Social was held. Many games were played, and orange snow-jos and chocolate cakes were the delicious refreshments.

It is interesting to note that Mississippi will have charge of the Baptist Student Magazine for this month. All details of the Conference will be told, and many pictures will also show the "important persons" in our Mississippi Student world. Lavonne Reeves, who is Reporter for the Baptist Student, will have charge of this work.

We have attended two prayer meetings with the Methodist Students this week. The State Methodist Student Conference is being held in Columbus this week. We are praying for its success.

M.S.C.W. is looking forward to the Baptist Conference, which is to be held in Columbus next month. We welcome you to M.S.C.W., all our parents and friends. May your Conference be the great success that our State B.S.U. Conference has been.